A

SECOND GUIDE TO HEAVEN,

SHEWING,

That it is every Mans Indiſpenſable Duty and Intereſt to ſecure Heaven for himſelf;

BECAUSE

Whoever miſſeth it, and is loſt, is utterly undone, and miſerably wretched, and the whole World is nothing to him, to help, or comfort him.

AND

The Man that is Sav'd is unſpeakably and Eternally Bleſſed.

LIKEWISE

Repreſenting to Conſideration the common and notorious neglects and miſtakes about this buſineſs of ſo great Concernment

The Saving or Loſing SELF.

By *S. H.* the Author of the former Guide to *HEAVEN.*

Proximus ſum Egomet mihi.
Nemo in ſeſe tentat deſcendere
Nemo---
Nemo ſapit, qui non ſibi ſapit.
E cœlo deſcendit Γνῶθι σεαυτὸν.

If thou be wiſe, thou ſhalt be wiſe for thy ſelf; But if thou ſcorneſt, thou alone ſhalt bear it. Prov. 9. 12.

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THE

EPISTLE.

BRethren, my hearts desire and Prayer to God is, that you might be Sav'd, I long after you all in the Bowels of Jesus Christ, but I have great heavinesse and continual sorrow in my Heart, being jealous over you with a Godly jealously, fearing least by any means, as the Serpent beguil'd Eve *through his subtilty, you should be corrupted from the simplicity that is in Christ. I am sensible of my great neglect and unfaithfulness, as to my great work and the good of Souls; and finding some decays and loud warnings, and knocks of* Death *to tell me, that this Earthly Tabernacle must shortly lye down in the dust, and that I am not like to amend what I have done amiss, to preach more powerfully, pray more heartily, and deal more faithfully than I have; I was willing to send abroad*

thoſe few Lines, expreſſing my ſenſe of the great danger the moſt are in by the neglect of themſelves. I wiſh that ſuch got on good by many worthy labourers amongſt them for many years, may now reap real benefit by this enſuing Diſcourſe. I had many thoughts about it, whether I ſhould ſend it dreſt up in an exact modiſh way, Methodically and Elaborately order'd, and neatly worded; But finding care about That loſeth the Heart, Life, and power of Truths; I was reſolv'd to let it run naturally, as coming, I hope, from the very bottom of my Heart, ſearching as deep as poſſibly I could, into real and ſound Truth, that it might reach to the bottom of your Hearts, and do you real good.

I confeſs, I have been too much pleas'd with Elegant and Eloquent Sermons, with Exact, Ingenious, and Elaborate Treatiſes. But of late, I find, the Wit, the Method, the Language, eat up the Heart and ſubſtance of the Truth. I can't obſerve ſuch exactneſs this way in Holy Writ; but Miniſters labour much to force ſuch coherences and dependencies, as the Apoſtles and others never intended. Beſides, the Truths are in themſelves choice Jewels,

and

and all painting, though never ſo rich and gaudy, takes off from the luſtre and ſhining ſplendour of the glittering Pearl. Methinks, the moſt, I had almoſt ſaid the beſt, do but trifle about the great things of God and Heaven: I am willing now to tell you plainly without Circumlocutions, and many Apologies, that it's high time for you to conſider, whether you ſhall ſhortly be in Heaven or Hell, and to let you know that you are too negligent of looking to your ſelves; and whilſt you ſeek, and think to ſave your ſelves, you are really loſing your ſelves to all Eternity. Could I but ſtop one Sinner in the way to Hell, and ſave one Soul out of this dangerous ſnare of Self-Neglect, *and* Self-Deceit, *and* Self-Undoing, *I ſhould not be-grudge my pains, nor value the cenſures and ſcorns of the proudeſt or wiſeſt, let them be many or few. I have too much regarded the Frowns and Smiles of Men, which hath done me much hurt, and made me unfaithful; I thank God, I hope I can ſay, I am above it, far beyond it. Let the World deſpiſe, condemn, if God will but love, and ſay, well done, it's enough, I am ſatisfied.*

Ne te quæſiveris extra.

My main deſign and buſineſs is this, to convince the World, that moſt are deceiving and deſtroying themſelves, and are not ſenſible of it, nor will be convinc'd of their great folly and wretched madneſs herein. You would take it kindly of a Phyſician, that would warn and help you againſt a dangerous diſeaſe, or a Lawyer that would give advice about your Eſtate; and why ſhould you not kindly receive Counſel about your Souls? I hope ſome will read it, not with a critical cenſorious eye, but with a reſolution to ſearch and find out, whether there be any thing in it, that nearly concerns them, and may be of great uſe and good to them. How ſhould I rejoyce before I die, could I hear of any one Soul brought out of the broad way of deſtruction, into the narrow path of Life by it. I am ſo ſenſible of mine own dreadful neglects and trifling, and obſerving the moſt very indifferent and unconcern'd about their Spiritual and Eternal Eſtate; it made me write with the more warmth and heat. You can't blame a Man that ſtrives to ſtop the Fire in your Houſe, if he cries Fire aloud, and earneſtly, and tramples on your Garden and

Flowers.

Flowers. It's not time to Complement, or ſcarce to be civil. You will ſnatch Poyſon, a Knife, or a Firebrand from a Child that is like to hurt himſelf, without ceremonies or perſuaſions, you will catch your Child violently out of the Fire, without uſing Intreaties. Knowing the terrour of the Lord, ſays the Apoſtle, we perſuade Men we value not whether we are accounted mad 2 Cor. 5. *Men, or ſober; it's for your ſakes, and Chriſts love conſtrains us. This ſhews not wrath, or cruelty, or ſeverity, but the greateſt tenderneſs, pity, and compaſſion. The more loving and affectionate the Mother, the more earneſt for her Childs good in caſe of danger. Methinks, I not only forſee your ghaſtly looks, and hear your ſcreetches and groans on your death-beds; not only ſee your Skull and Bones, and loathſom clammy duſt in the Grave, but hear and ſee your dreadful cries, trembling and confuſion at the great day, and your roarings and yellowings in Hell; and at preſent I ſee you buſie and careful about trifles, and wearying your ſelves with very Vanity; ſome Laugh, others Weep; ſome Sing and Roar,*

Roar, others Sweat and Labour; Some fear great Troubles, others expect great Prosperity; and all trifling away your time about nothing, when Great, and Glorious and blessed things, stand before you, are nigh you, and may be obtain'd; and therefore blame me not, if I am very earnest and importunate. It's but a very little while before you and I shall lye down in the Grave. We can't always eat, and drink, and sleep, as now we do, great changes are coming upon us, and yet we can't be wise and prepare. It was not long since, there was no knowledge nor thought of us, and in a little while we shall be here no more; poor Worms creep out of the Earth, crawl about a little while, and into the Earth again, some sooner, some later; if we are wise we may mount up to Glory, which is the design of this Treatise.

Were it Gods way, and what would prevail, I could cast dust on my head, rend my Clothes, and fall down at your doors, and with bended knees earnestly beg you to take care of your precious immortal Souls, to flie from the wrath to come, and strive and run to get to Glory.

I could beg you with loud cries, till my Throat were ſcorcht, and my Voice ſpent, and with Tears of Blood beſeech you. I am ſure, Gods people of old, his bleſſed Miniſters eſpecially, were ſtrangely importunate; how earneſt the Apoſtle, I beſeech you, Brethren, by the Mercies of God, and in the Bowels of Jeſus Chriſt; if there be any conſolation in Chriſt, if any Bowels of Mercy, *&c. Never a Priſoner beg'd more earneſtly for his own Life, than good* Paul *begs their Lives and Souls. But when we have done all, neither is he that Planteth any thing, or he that Watereth, though it be* Paul *and* Appollo's, 1 Cor. 6. 3. 7. *but God that giveth the Increaſe. Who is ſufficient for this work? not Men nor Angels. It's the ſame power, that made Heaven and Earth, that can rule the raging Seas, and overthrow Mountains, that can change thoſe Hearts of ours. If Means, or Mercies, or Judgements, would have wrought upon us, and done us good, we had been other manner of perſons long agoe. Chriſt's Preaching, Company, holy Converſe, ſweet and gracious Temper, wonderful Miracles, did not work on* Judas;

all

all the judgements not change Pharaoh *nor his people; all the* Iſraelites *miraculous Deliverances, wonderful Protection, and Proviſion, nor Gods diſtinguiſhing kindneſs, did not work on the* Iſraelites; *but murmur, repine, and inclin'd to Idolatry;* Iſa. 5. 3. *God ſays, What could I have done more? what choice Preaching and Praying; what Heavenly Sacraments and Faſts; what excellent good Books have been in this Nation; and yet many, very many, as ignorant, prophane, filthy, and worldly, as if they had liv'd in the dark corners of the World? How many Sermons Preach'd againſt Pride, Wantonneſs, Covetouſneſs, &c. preſſing to prayer in Families and Cloſets? and yet not move one, ſcarce, in a Congregation, to one duty, or make them leave one ſin. I have often been quite diſcourag'd in my Work, ſinking under the burden, and apt to think, Lord, why ſhould I offer Chriſt, Grace, and Glory, to theſe ſinners any more, that will ſcarce hearken to what I ſay, and if they do, will leave all behind them, and turn to the World and Vanity, and there be alive, and at home.* Iſa. 6. 9, 10, 11. *That ſuch an Evangelical Prophet as*

Iſaiah

Iſaiah *ſhould be ſent to make the Hearts of the people fat, and their ears heavy, and ſhut their eyes. One would think, that was work for falſe-Prophets and blind Prieſts. But will not much and often Teaching prevail? No, quite contrary, the word was unto them, precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go and fall backward and be broken, ſnared, and taken. So that I am often thinking, we muſt turn off from the people more to God, and ſay, Lord, open theſe peoples eyes, ears, and hearts; I muſt pray, and You too, that God may bleſs theſe Lines to your Souls, and then may they do you real good.* Chap. 28. 13.

But ſince our great Lord and Maſter bears and forbears, intreats and wooes; and ſince Chriſt is meek and lowly, kind and pitiful; I cannot but intreat and beſeech you once more, that you would conſider the things that belong to your peace, prize and receive them, before they are hid from your eyes; I cannot but beg you for Gods ſake, who hath no pleaſure in your death, had rather you would

would turn and live; for Christ's sake, who would see of the travel of his Soul, and be satisfied, who died bitterly to save you. Says the Apostle, as though God did beseech you by us, we pray you in Christ's stead; for the Gospels sake, so full of Mercy and Goodness; for your own Souls sake, so poor, and empty, and miserable, that needs all this Mercy, and will be made blessed by it. Let me beg you to consider your selves, is all well at present with you? if so, you have cause to bless God and be thankful; but if not, can you live and die so? You may slight such a Messenger as I am, and reject my Counsel, but God will send another Messenger shortly, you cannot resist, nor reject, the Call and Summons of Death. It is easie to cast this book behind you, or read it carelesly, or despise and laugh at this warning. This may be the last Call to some of you; God will not much longer trouble or burden you with these things; his Mercy will not wait, nor his Spirit strive in this manner. Hear ye the Lord speaking to you, as the Apostle, 1 Cor. 4: 18. to 21. Some are puffed up, as though I would not come to you,

2 Cor. 5. 20.

but

but I will come to you shortly; and the Lord will know not the Speech of them that are puffed up, as if they were something, when they are nothing, and deceive themselves; but the Power, Truth, and Life of Godliness, for the Kingdom of God is not in word, but in power. What will you, shall I come to you with the Rod of anger and destruction, or in love to Save and Exalt you? Think seriously how it 'twil be; Christ will come in flaming fire against some, and to be glorified in some, and admired. On what hand are you like to be found? Do you really look, long for, or love the appearing of Jesus Christ, or do you dread it? Are you ready, watching, praying, preparing, blessed art thou, such a Servant, Whom the Lord, when he comes, shall find so doing. I can but persuade and intreat you, I can't force and command you. God seems to be as one gone into a far Country, and lets the World alone to themselves; hath only appointed all their works and the Porters, the Ministers, are to warn and call upon you. You may now hear or refuse, pray in your Families, or not pray; swear, or not swear; persecute or suffer

Mark. 13. 34.

ſuffer; God lets Men alone at the preſent, only perſuades you to be wiſe; ay, but God will come and call over all, and
Luke 19. 13,15,16, 17. *call all to account; every Servant call'd to an account for every Talent. It's ſaid,*
Ch. 20. 9. *he went into a far Country for a long time, that is, it ſeems ſo to us, that the wicked Servant ſays, the Lord delays his coming, and falls to oppreſſion and drunkenneſs; God will come in an hour when he thinks*
Ch. 17,27. 28. *not, and woe be unto him. As it was in the days of* Noah, *they did eat, they drank, they Married Wives, until the day; in the days of* Lot, *they did eat, they drank, they bought, they ſold, they planted, they builded, till the ſame day that it rain'd Fire and Brimſtone from Heaven, and deſtroyed them all, ſo is the coming of the Son of Man. Thus, moſt Men are taken by Death in the midſt of buſineſs. Moſt Men are buying and ſelling, full of cares, and fears, and hopes, and joys, till Death ſtrikes them down, and all is gone. Many have contriv'd much for another year, about their Houſes, their Grounds, their Children, and Death ſays this Night, or this Week, thou muſt be gone to another place, about*

other

other matters. The Sinner is amaz'd, quite confounded, and overwhelm'd, as if he never heard of it. The good Man ſays, welcom Death, and welcom Chriſt, and welcom Heaven; when Death ſays, I muſt take away all; he ſays, I am ready to be ſtript; it's no more than I look'd and prepar'd for. Good Mr. Jordan *that had aſſurance of Gods love Forty years, ſaid, he would go forth ſome miles to meet Death, as the beſt Meſſenger he ever ſaw: Another chearfully let his Soul out of his Body, and ſaid, now Angels do your work. This is my great end in writing this Book, to perſuade you ſo to take care of your ſelves; that when Friends ſhall weep over you dying, and leave you gaſping out your laſt, and dead, your Souls may go with Triumph and glory, to better Friends, to mount* Sion, *to the City of the living God, the Heavenly* Jeruſalem, *and to God the judge of all, and to the ſpirits of juſt Men made perfect; and to* Jeſus *the Mediator of the new Covenant, and to the blood of ſprinkling, that ſpeaketh better things than the blood of* Abel. *That ſpoke wrath, death, and vengeance; this ſpeaks Mercy,*

Life,

Life, and Eternal Glory. The Lord grant, if it be his bleſſed will, that theſe following Lines may be ſo read, believ'd, and practis'd, that you may be thus happy, and eternally ſav'd. I leave and commend both You, and the work, to the bleſſing of the great God above, who alone can make it really good to your Souls.

Every

Every Mans

Grand INTEREST AND ENQUIRY,

Whether he himself shall be Sav'd, or Lost

CHAPTER I.

Gal. 6. 3, 4, 5.

If a Man think himself to be something, when He is nothing, He deceiveth himself.

But let every Man prove his own Work, and then shall he have rejoycing in himself, and not in another.

For every Man shall bear his own Burden.

NOthing can be more near and Dear to any one, than Himself, and all other things are priz'd and embrac'd as they lead to this Centre self; and the best things are most pleasing or acceptable; all would have the best House, Estate, Health, and Friends; and such as are wise know the difference, and choose what is best, and refuse what is bad

and hurtful; but that man that is really good, Religious, and ſound in heart and life, is the only truly wiſe man that chooſeth the true, and the beſt good. Now, becauſe there are ſo few of theſe (though moſt, all ſeek themſelves, yet they are generally deceiv'd about themſelves, and what is really good for themſelves) I was willing to Treat of this weighty, ſearching and awakening Subject, to perſwade all men to look to themſelves; If ſelf, that Soul and Body of thine be loſt to all Eternity, what is all the World to thee? what though Hundreds and Thouſands about thee flouriſh and proſper, if thou art tormented, roaring in pain and horror? What if many others be ſav'd, and walking on in wayes of righteouſneſs, be throw *Jeſus Chriſt* mounted up to Eternal and matchleſs Glory; and you through your wickedneſs, and ſelf-neglect, and deceivings, fall down into Everlaſting Burnings? Nay, what are all the matters of this World, and the other to you, whether others proſper or not, if you are undone? Certainly, nothing can be more acceptable, (if rightly underſtood) than good Counſel to perſwade men to be truly wiſe, honourable, great, rich, and Eternally happy. But the moſt miſtake themſelves, and their own real good: They take the Senſual, Carnal, Wordly, Bodily ſelf to be the main, their all; hence all their Care, Thoughts, Fears, Hopes, Joyes, and Sorrows are about this falſe ſelf; and ſo they are deluded and loſt; and thus miſtaking ſelf, they

Job 14.21, 22.

they are deceiv'd about other matters; taking that to be truly good, and only good that gratifies and pleaseth this sinfull, sensual self; so their great care is what to Eat, and what to Drink, and what to put on; and choose and seek after the most, the best of those lower things; and daily, and foolishly neglect their Souls, their main, their only self, and the great and good things that conduce to the happiness, and Eternal welfare of the Soul. Therefore, God in his Word commands men off from these things below, and chargeth them to look to things above. Yet men, the most, the highest, seemingly the wisest, will not be convinc'd of their folly and gross mistake; but will deceive and destroy themselves, and be undone for ever. May I be Instrumental by this Treatise, to recover and save but one perishing Soul, to bring one prodigal home to his true real self, and so to his Heavenly Father, to bring him off from the Swine and Husks of this World to his Fathers House, Table richly spread, Bread enough, the fatted Calf; nay, to his Fathers Armes, his Heart and to all the rich Dainties and Cloathing and Ornaments, and set himself on the other side of Soul destroying danger, I shall be well satisfied, and bless God for the undertaking. I cannot pretend to any great Atchievements; God is my Witness, I value not the Applause nor contempt of this low sorry World; my main design is the Salvation of your Souls, and that whilst I write to you, I may

Mat 6.19. *John* 6.27. *Col.* 3.1,2. 1 *John* 2. 15.

not be a Caſtaway. I had the Subject and whole Treatiſe in my mind long before, and only choſe this Text to ſuit the matter to it. God's Word carries with it its own Authority and Majeſty.

Theſe words are an Argument to enforce that Counſel which the Apoſtle gave in 1. 2. *v.* to ſtronger Chriſtians, that they ſhould not inſult over their weaker lapſed Brethren, nor ſuperciliouſly reject them, but pity them, and put them broken in joint again. It's not quite cut off, only disjointed, conſider his Pain and Diſorder, be tender, be pitifull, handle him gently, not roughly and rudely. You are Brethren, he is overtaken in a Fault, by a ſudden and violent temptation; he is not one that makes a trade of Sin, that wallows in it. Many Arguments are made uſe of, you are Brethren, Members of the ſame Body, Children of the ſame Father, and of the ſame Houſhold; (again) you are Spiritual, this belongs not only to Paſtors & Governours, who ſhould above all be Spiritual Men; but to all good Chriſtians, you have the Spirit of Chriſt, that is a Spirit of meekneſs aud tenderneſs; you have Spiritual Gifts and Graces; you as the Elect of God, have put on Bowels of Mercies and Kindneſs; you are grown, and ſtrong. The Apoſtle in that 1 *Cor.* 3. 1. takes [*Spirituall*] for ſuch as are ſtrong Chriſtians, and ſo are able and ſhould forbear and bear with the Infirmities of the Weak.

καταρτίζετε ἐν τῷ.

Col. 3. 12.

Rom, 14. 1.

Chap. 15. 1

Nihil tam ad miſerecordiam inclinat, quam propriipericuli cogitatio. Aug.

Beſides conſider your ſelves [σκοπῶ σεαυτον viewing

viewing thy self, you are in the Body, subject to Sin, to Temptations and falling. You should therefore bear the Burdens, *v.* 2. Suppose it meant of the load of sin, not indulge or incourage them in sin, but apply healing Balm to their Wounds: Christ your Saviour came to take off this Burden, when they grown, and sweat, and sigh, and sink, and find it too heavy, administer promises, God revives the contrite, least the Spirit should fail, 53 *Isa.* 15. 16. You should conceal and hide, and cover with the Garment of Righteousness what they lay open; and not upbraid and expose them, as wicked Men do.

Ps. 38. 29. One upbraided with sins of Youth, said, *Hi homines mihi vident gratiam Dei.*

Let it be meant of the bond of Tryals and Afflictions; and so shame, trouble, anguish, horror and confusion, and it may be some heavy stroke from God, may follow and attend their Fall, those call for succour and support. Pity me, O my Friends, you should weep with them that weep, as you must weep for others that cannot, that will not weep for themselves; this tenderness and pity to others is backt with a powerful Argument, you so fulfill the Law of Christ, the Law of a meek, loving and kind Saviour, and especially that blessed command of loving one another; and upon this brings in this in my Text, [*For if a Man*, &c.] *q. d.* He that comparing himself with others, finds himself preserv'd from Evils in which others have been entangl'd, and thereupon becomes Arrogant and Censorious, and upon such grounds conceits

Rom. 12. 15.

himself to be in a state of Grace and Safety, he deceiveth himself.

In the Words we have,

1. *A common and dangerous mistake intimated*, For if a Man, *&c.*
2. *The proper means to rectify that mistake:* But let every Man, *&c.*
3. *A double Motive to quicken to this necessary Duty.*

1. *If upon Tryal he finds all Will within, then shall he have rejoycing*, &c.
2. *Good or not, every Man shall bear his own burden.*

1. *In the mistake.* The Subject's εἴ γέ τις Indefinitely, be he what he will, especially with respect to his Spiritual State.

(1.) If he be regenerate, then if by reason of his present standing, he thinks the degree or measure of his Grace to be Superiour to what it is indeed, or that such is his safety, that he may be secure and confident he is under a dangerous mistake.

(2.) If he be unregenerate; then, if because of his Education, common Gifts, external Profession, customary Performance of Duties, or on any other account, he thinks himself in a State of Grace, a Child of God and an Heir of Glory, he miserably deceives himself, and is really nothing what he thinks himself to be.

2. *The*

2. *The false Judgment*, that ariseth upon such gross mistakes [δοκεῖ τι εἶναι] seemeth to be something [or some body].

This may have respect to,

1. The Opinion of others. So a Man may seem to be something, as *Gal.* 2. 6. they seemed to be somewhat. Thus many appear to others Humble that are Proud, zealous and lively in Religion, that are inwardly lukewarm, nay, dead, and quite cold.

Thus a Person truly godly may be esteemed in some particular respects above what is meet. The Apostle was jealous and afraid, least some should think him better, than really he was, 2 *Cor.* 12. 6. This hath troubl'd some humble Christians, that they have been commended and admir'd above what they knew they really were.

But the other is more dangerous and destructive, which is what I shall mostly prosecute: When a Man seems to be truly godly to others, and he is not so at all, but false at Heart; appear as Angels of Light, but really are Devils Incarnate, as Christ found *Judas* was, though none of the Apostles express their Jealousie of him, but each said, *Master, is it I?* Not is it *Judas.* A man may seem to be Religious, and deceive his own Heart, and his Religion vain, nothing, a meer empty shew. How many thousands such are there under Gospel Light, that are really nothing, and yet appear to others something? The Lord help us against this dangerous delusion, or we are undone. 2 *Cor.* 11. 13,14,15. *Jam.* 1. last.

(2.) Or the Opinion a Man hath of himſelf, he may think himſelf [ſomething]. One would think it impoſſible that Men ſhould ſo groſsly deceive themſelves. Yet we read of ſome, that are wretched, and miſerable, and poor, and blind, and naked, and yet not know
Rev. 3.17. it; nay, ſay they are rich and increaſed with Goods, and have need of nothing. How many in all Ages and Countries, in all Towns and Villages, I had almoſt ſaid in every Family, are thus deluded.

3. The true State of the Caſe [μηδὲν ὤν] he is nothing. Whatever others think of him ignorantly, and he fooliſhly and wilfully thinks of himſelf, he is not one grain the better, he is really juſt nothing, and ſo will appear at the great Tryal, when his rotten empty inſide ſhall be laid open; no true Grace, nor love to God, no ſorrow for, nor hatred of Sin, as vile, or bad, or worſe than the vileſt.

4. We have the dreadful iſſue and ſad effect of ſuch Groſs miſtakes, he deceiveth himſelf, he wrongs, he ruines and deſtroys himſelf, and continuing in this miſtake and deceit, murders himſelf, and is undone to all Eternity.

Obſer. He that thinks himſelf to be ſome what, when he is nothing, deceiveth himſelf.

Here are three Enquiries.

1. What is it for a Man to think himſelf to be ſomething?

2. What it is to be nothing?

3. What

3. What it is for a Man to deceive himſelf?

1. What it is for a Man to think himſelf to be ſomething?

Anſ. 1. in general. It is for a Man to have great and high thoughts of himſelf: As it is ſaid of *Theudas*, *Acts* 5. 36. boaſting [λέγων εἶναί τινα ἑαυτὸν] ſaying, ſpeaking out himſelf to be ſome extraordinary conſiderable Perſon: And *Simon Magnus*, *Acts* 8. 9. ἑαυτὸν μέγαν, making himſelf ſome great Perſon: Yet *Paul* tells him after his pretended Converſion and Baptiſme *v.* 21. 22. what really he was, that his Heart was not right in the ſight of God, and had neither Part nor Lot in that matter; nay, *v.* 23. tells him he was ſo far from it, that he was in the gall of bitterneſs and bond of iniquity: This denotes not only this to be in him, as his Original Sin, but ſome high degree of ſin; and yet Eccleſiaſtical Writers tell us, that he was ſo eminent and admir'd amongſt the People, that he was even ador'd as a God, and a Statue was ſet up for him in *Rome*, with this Inſcription on it, *To* Simon *the Holy God.* Some write that he did labour to poſſeſs them that he was the *Meſſias*; the People cry him up ſtrangely *v.* 10. *To him they all gave heed, from the leaſt to the greateſt, ſaying, This man is,* not hath, *but is the great Power of God.* How far may men go, and dazle the Eyes of the World, and for a long time, *v.* 11. and yet be in a dangerous, deſperate, damnable condition? Had we the extraordinary ſearching ſpirit of the Apoſtle,

might

might we not ſay ſo to many, may it not be ſaid to many of us. *Thou haſt no part nor lot in this matter.*

2. More particularly, according to the intendment of the Text, it may reſpect one of theſe two things.

1. Degrees of Grace, Eminency and Growth: A man may think himſelf ſtronger and richer in Grace, than really he is, and conſequently his Confidence may riſe above his Strength; thus a Man thinking himſelf ſtronger, he may take too heavy a burden on him, or taller, may venture into deep Water, to his prejudice and hurt.

A Mans miſtake in judging of the degrees and meaſure of his Grace, may betray him in three Inſtances.

1. It may embolden him to adventure upon ſuch undertakings and employments, as are above his Abilities. Thus many ſtep out of their Callings and Places, as fancying themſelves born for higher and greater things. How many do in all Ages confidently thruſt themſelves into the miniſtry for a livelihood, and bold, and high, and conceited; when the Apoſtle ſays, *Who is ſufficient for thoſe things?* How many could anſwer confidently they are, at leaſt in their own thoughts, though in the eſteem of few others. *David* was of another temper, *Pſal.* 131. 1. *Mine heart is not haughty, nor mine eyes lofty, neither do I exerciſe my ſelf in great matters, nor in things too high for me.* But *v.* 2. there

Rom. 2. 18, 19, 20. compar'd with 1 *Tim.* 1. 7.

there is a great deal in that ſhort Pſalm, that many may be a long time learning by Heart, though eaſie by Head.

2. In adventuring upon Temptations and occaſions of ſin. *Peter*'s Confidence carried him to the High Prieſts Hall, and there he denied Chriſt. In ſuch Caſes a Man ſhould conſider his own Strength, and eſpecially God's Call and Conduct. When good men fall into Sin, it's uſually either from remiſſneſs, when a Spirit of Slumber ſeaſeth on them, or from carnal confidence, preſuming beyond their attainments. We pray *lead us not into temptation*, and yet lead our ſelves into them. *Mark* 14. 29, 30, 31.

(3.) In bearing the Croſs. Here alſo one may conceit his Strength more than he finds it in a Tryal. *Peter* thought himſelf ſtronger than he was; *though all forſake, yet not I, I will dye with, and for thee*; and ſo threw himſelf into the Seas, had not his Saviour been there and help'd, he had Periſh'd. So ſhould we in many a Storm and Tryal, for all our Strength and Grace receiv'd and attain'd, if not ſupported immediately by Divine Power. How many find, by their fainting in a day of Adverſity, that their Strength is ſmall, which they thought before great. Many bold and boaſting in Peace and Calm, that tremble in a Battle, or Storm. *John* 13. 36, 37. *Prov.* 24. 10.

2. But eſpecially I ſhall handle it here, as miſtaking about the truth of Grace, about Mens Spiritual State and Condition. A Man may think that he is rais'd from Death to Life, when

when he is quite dead in Sins and Treſpaſſes.

Joh. 8.41. to 44. The *Jews* thought themſelves the Children of God, when Chriſt told them, they were of their Father the Devil, though they were the

Rev. 3, 1. Seed of *Abraham.* The Church of *Sardis* had

*v.*16. 17. a name that they lived, but they were really dead: And the Church of *Laodicea* were ſuch as God would ſpue out of his Mouth, ſuch as God's Soul abhorr'd as wretched and abominable. You may think your ſelves ſure of

*Mat.*7.22. *Ch.*25. 11. Heaven. and yet be excluded; and yet how hard is it to convince ſuch perſons, whilſt they are alive, till it be too late?

2*ly.* What is it to be nothing?

Anſ. 1. More generally.

(1.) That is ſaid to be nothing, that is not

1*Cor.*8. 4. what it is ſuppoſed to be. An Idol is nothing. The Gold and other materials are ſomething. *In genere entis.* But an Idol is nothing. *i. e.* It is not God as Idolaters ſuppoſe. *They have*

*Pſ.*115. 5, to 8. *Eyes, but ſee not, Ears but hear not*; as blind and dead are they that make them, and thoſe

Jon. 2. 8. *Hab.*2.18. that truſt in them. Hence Idols are ſtiled vanities and lies, & *Nihilitates* אלילים, *Lev.* 26. 1. So that if we appear to be what we really are not; we are and may be ſaid to be juſt nothing. Our feigned Prayers, Hypocritical Faſts, Vain-glorious Almes, all our ſeeming, pretended good works are juſt nothing, and God will caſt them back, as Dung in our Faces, and ſuch a Wretch may be ſaid to have done God no Service all his Life. God will ſay, *I never knew you*, that is, ſuch as you pretended to be.

2. That

(2.) That is said to be nothing, which hath not that weight and worth in it, which it's thought it had. Thus the Apostle saith Circumcision is nothing, whereas some thought it absolutely necessary to Salvation; as, no doubt, many now a dayes presume on their Baptisme, and their being called Christians: Alas! all this is nothing, unless we have the Hearts and Lives and Tongues of Christians. Not but that Gods Ordinances are of great worth in themselves, and a real blessing to them that rightly receive them; but to others that are wicked, and continue in their sins, its just nothing. As it may be, better they had been born amongst Heathens, Turks and Infidels. What is the Bible, Sermons, Prayers, Sacraments to those that believe not, nor obey the Word, nor get good by it? all just nothing, or worse than nothing.

1 *Cor.* 3. 7. *Paul* and *Apollos* not any thing. 1 *Cor.* 7. 19. *Acts* 15. 1. *Rom.* 9. 4, 5, 6.

2. More particularly, as to those instances before mention'd.

1. As to degrees of Grace. A man may think he hath attain'd more strength of Grace than he hath, so that he being simply consider'd he is something, yet comparatively to what he imagines himself, he is nothing. Thus all Nations compar'd with God, are said to be nothing, because they are as a drop of the Bucket to the Ocean, or a small dust to the whole World. Many flourishing gaudy Professours may be just nothing, to what they seem to the World, and to themselves.

Isa. 40. 17.

2. But he that thinks he hath true Grace, and

and hath it not, is juſt nothing. He hath not ſo much as the root of the matter in him, he is not the bruiſed Reed, nor ſmoaking Flax; nor hath the leaſt dram of Grace. He hath not one ſin pardon'd, nor one Duty or Service good and accepted. Poor Wretch, not the leaſt Life or Breathing, but wholly dead; not an Eye open to ſee the uglineſs of Sin, or the beauty of Holineſs, not a Faith as a grain of Muſtard-ſeed. Though *Iſa.* 58. 2, 3. they did delight ſeemingly to approach to God, and did faſt and afflict their Souls ſo, that they challenge God's obſervance and owning; God in the 5. *v.* tells them to their Faces, that it was not his Faſt, ſuch as he did chooſe and account acceptable: And God elſe-where tells them, they had not cry'd to him with their Heart, when they howl'd and made a great noiſe, ſome returning their ſeem'd to be, but not to the moſt High. How many ſeeming great and commendable ſervices were caſt to the Dunghill? A Multitude of Sacrifices, Burnt-offerings of Rams, Fat of fed Beaſts, Blood of Bullocks, Lambs, and of Hee Goats, appearing before God, treading his Courts, Oblations, Incenſe, new Moons, Sabbaths, calling of Aſſemblies, Solemn Meetings, New Moons, appointed Feaſts, ſpreading forth the Hands, making many Prayers; here is nothing mention'd but what God commanded and approv'd of; here is not mention'd the Torn, the Lame, the Blind, the Female; but the Fat, the beſt; and yet becauſe the perſons

Hoſ. 7. 14. 16.

Iſa. 1. 11, *&c.*

ſons were not really good and ſincere and pure that did all this; how many expreſſions have you to ſhew God's abhorrence and indignation, as if it were againſt Swearing, and Drunkenneſs, *To what purpoſe is it*, that is, to none at all, you looſe your pains and time. *I am full of them*, that is, ſo to loath them and caſt them out. *I delight not in them*, there is a Meioſis. *I abhorre them*, who hath required this, might they not have anſwer'd, *Lord, thou haſt commanded it*, Ay, but not from ſuch Perſons. God ſays elſe-where, *What haſt thou to do to take my name into thy Mouth.* Pſ. 50. 16. *They are all vain, not only empty and unprofitable, but they are an abomination to me, I cannot away with them, it is Iniquity, you think it Righteouſneſs and Goodneſs, why it's abominable wickedneſs. My Soul hateth them*, that expreſſeth the greateſt indignation and abhorrence; *nay, they are a trouble unto me, you think you pleaſe me, I am weary to hear them. You hope I will behold and ſee, hear and pity, no, I will hide mine Eyes, and ſtop mine Ears, I will not hear what can be ſaid more to convince a people of their folly and miſtake in deceiving themſelves this way.* Should one ſay to ſome, your ſwearing and curſing, and drunkenneſs, and uncleanneſs is an abomination to God; or your Idleneſs and Pride and Covetouſneſs God's Soul abhorrs, they may believe us; but ſhould we ſay, your Preaching, your hearing many Sermons, your Prayers, your Sacraments, are an abomination to the Lord, he is weary to hear them, he

hides

hides his Eyes, he will not hear you, how angry would many be? What more horrid than Murder? more contemptible than a Dogs Neck? eſpecially if offer'd to God; what more abominable than Idolatry? nay, than bleſſing an Idol? what more provoking, than offering Swines Blood to God? which was an abomination to the *Jews* themſelves.

And yet the Prophet from God tells them plainly, that their Sacrifices of Oxen and Lambs, their Incenſe and all thoſe Services that God himſelf commanded, were as perform'd by them, as abominable as thoſe ſins, becauſe they were wicked. *Solomon* tells us, that the Sacrifices of the wicked, their Prayers are an abomination to God. Now, he that thinks he hath Grace, and offers to God what is acceptable, having the form of Godlineſs, expects the ſaving Priviledges of the Saints, will find at laſt that he is not what he imagin'd himſelf to be, it profiteth him nothing, only a ſounding Braſs and tinkling Cymbal, make a noiſe and no more.

Iſa. 66.3.

1 *Cor.* 13. 3.

3*ly.* What is it for a man to deceive himſelf?

Anſ. A Man deceiveth and impoſeth upon himſelf, when he believes and judgeth of himſelf otherwiſe. than the true ſtate of his Caſe is indeed.

This may be more diſtinctly ſet forth.

(1.) A Man that deceives himſelf, doth, as it were, ſuſtain a double Perſon, both the Perſon of a Deceiver, and the Perſon Deceived,

ved. Every Man is ſaid to be drawn aſide, and enticed by his own Luſt. ἐξελκόμενος, καὶ δελεαζόμενος as a Fiſh is caught with a bait. *Jam.* 1. 14. There are as it were two parties in ſinful Man, there is a ſenſual, corrupted, filthy, deceitful part, that takes part with the Devil, with Luſts, the World and all Senſualities, and all this is to ſatisfie and gratifie the Body, and the ſenſual corrupted Soul; Then there is a part that is capable of enjoying much good, real, ſpiritual, everlaſting Good and Happineſs: Now that other ſenſual part ſtrives to deprive this of its Happineſs, therefore when the Sinner is Chang'd and Converted, this better part gets Life, ſtruggles for it, and ſtrives againſt the other. By this I underſtand the Fleſh and the Spirit, and that conteſt and warfare, contending againſt each other; this the Apoſtle excellently deſcribes, *Rom.* 7. 11. *&c.* and ſo takes part with the Spiritual part, and ſays, *It's no more I, but ſin*; he calls the Body the one part, and this *I my ſelf* ver. *ult.* There is a neceſſity, this ſhould be clearly and rightly underſtood; for the ſame cannot be ſaid to be properly for and againſt it ſelf, therefore they ſuſtain two Parties. A falſe Self, a pretended Self, that is the ſinful ſenſual part, and a real true Self, and that is the true being to be ſav'd or loſt, that is capable of unſpeakable and everlaſting Happineſs. The carnal mind, is in the Original φρονημα τῆς σαρκὸς the Wiſdom of the Fleſh, that is cunning, and politick to deceive. *Rom.* 8. 7.

2. He carries the matter as Cheats and Seducers uſe to do, what they do to beguile others, the like he doth to deceive himſelf, the ſame not us'd here, as the Apoſtle uſeth for Deceivers, φρεναπάτας, *Tit.* 1. 10. Seducers are deſervedly branded, and moſt cry out againſt Cheats and Deceivers, let it be in Goods, or Words, or Religion; all ſeem to abhorr Diſſemblers and Lyars, and falſe Dealers; but how many ſpeak againſt them, who are the moſt dangerous Seducers to themſelves? they deceive and are deceived, 2 *Tim.* 2. 13.

(1.) A Deceiver will bring ſome ſhew or colour of reaſon for what he ſaith, which is indeed but meer Sophiſtry. So a Man puts Fallacies upon himſelf. *Jam.* 1. 22. παραλογιζόμενοι ἑαυτούς they falſly ſyllogize: Hearers of the Word ſhall be ſav'd, I hear the word conſtantly, therefore I ſhall be ſav'd: *No*, ſays the Apoſtle, *you impoſe on your ſelves, unleſs you are doers of the word alſo, you cannot be ſav'd.* Deceivers commend what they offer you as good, when it's naught; you judge or hope all is well, when it's not ſo.

2. Deceivers make large but falſe promiſes. As *Abſalom*, ſo do Men what they would do in ſuch places, in ſuch a condition. If the poor Man were rich, how bountiful, and charitable he would be; if the Labourer had enough to live without ſweating and moyling for the Earth, how he would read and pray. How many promiſe, if live to ſuch years, what

1 *Sam.* 15. 3.

Perſons

Perſons they will be, and thus deceive themſelves from time to time, and never come to a ſet time. Have you not the old wicked Hearts, Tongues, Lives you had twenty years ago. The Devil hath you faſt enough, as long as you are ſatisfied with bare Promiſes and Reſolutions for the future. If you will be wicked and Idle, and vain to day, and this week, you may reſolve to be good next year, or ten years hence? Have you not perceiv'd this deceit in your ſelves a long time, and ſeen, and heard it in others, that cry out on their death-Beds, they have loſt all their time, and are undone? I doubt not but there are many in Hell, that did reſolve on Earth to repent and turn before they dye, and go to Heaven; or elſe theſe Sinners promiſe themſelves Peace, Security and Happineſs, though they go on in their ſins, and live and dye as they are. Whatever God ſays on the word, *& minus*, they curſe, he bleſſeth himſelf, and ſays, *I ſhall have peace, though I add drunkenneſs to thirſt; nay, they ſhall cry peace and ſafety to themſelves upon the very brink of deſtruction.* *Deut.* 24. 19. 1 *Theſſ.* 5. 3.

3. Deceivers uſe flattering Speeches, by good Words, and fair Speeches deceive. How ſmooth, ſoft, kind, and tender are the moſt to themſelves; nay, admire, applaud, and commend themſelves, take all occaſions in Company to ſpeak ſomewhat of their own good works. It's burthenſome to be in the company of ſome that you ſhall hear little but what is againſt others, and for themſelves, *Rom.* 16. 18.

when others loath them for it, however they
*Iſa.*30.10, 11. pleaſe and deceive themſelves, as they would have them do to you, not ſee what is right in them and amiſs, but Prophecy ſmooth things; ſo they deal with themſelves, and go out of the right good way.

Moſt Men are very angry if a Cheat be put upon them by others, though it be in ſmall trifling things, about Meat, Money, Cloathing, or Cattle; but how many allow of Self-deceiving, though it be cheating them of the greateſt, the moſt neceſſary things, cheat themſelves of God, and Chriſt, and Heaven, and their own Souls.

But how is it poſſible for Men to be ſo mad, ſo raſh and fooliſh, and beſotted, as to deceive themſelves; ordinarily it comes to paſs, and is effected,

1. From Self-Deceiving Principles. 2. Mediums. 3. Concluſions.

1. From Self-Deceiving Principles. I mean *principia incomplexa.* The whole entire frame of corrupt Nature, as it ſtands in oppoſition to the Primitive Integrity and Righteouſneſs, in which Man was at firſt created, God made Men upright, *Eccleſ.* 7. 29. ישר *rectus & tortuoſus*, plain and ſimple without twiſtings, and windings, and evaſions, which the Serpent, and Sin brought into the World, and it's faſtned in corrupted Nature; hence the old Man
*Eph.*4.22. is corrupted, according to deceitful Luſts, and therefore the Man muſt be made new, before this will be got out. Every ſinful unregenerate

generate Man deceives himſelf. Deceit is reckon'd amongſt the ſinful productions of the Heart, unregenerate Men hold faſt deceit, *Jer.* 8. 5. you may as ſoon get off their Skins, get out their Hearts, nay ſooner than get out this Deceit; it's not only rooted and grounded there, but it's almoſt the very Nature and Conſtitution of a Sinner. He does nothing elſe from morning to night, from the beginning of his Life to the end, but cheat, ruine himſelf; he puts a cheat upon himſelf in all he thinks, ſpeaks, and does, in all he enjoys, or hopes for, or fears. The Heart is deceitful above all things, no ſuch cheat in all the World, no ſuch general univerſal cheat as to Subjects and Objects; all Perſons wiſe and rich, poor and fooliſh, young and old, high and low, cheated by this, and in all matters, buſineſs, and concerns. No Cheater ſo cunning, cloſe and inward, ſo fair and ſmooth, and ſo groſs and open as this Deceiver; Men ſhall be cheated with their Eyes wide open, *Rom.* 1. *laſt.* knowing the Judgement of God, yet go on. None cheated ſo willingly and eaſily, others quarrel and are angry, but theſe well pleas'd and like it; none cheated of ſuch great and good things, and have ſuch truſt, ſuch trifles, ſuch poyſon, ſuch wrath inſtead of it.

Mark. 7. 22. *Jer.* 17. 9, 10.

This corrupt wicked heart and nature diſcovers it ſelf upon every turn.

1. In tranſactions with God. What horrible colluſion do many uſe, to deceive and mock him, if it were poſſible. Men will at-

Gal. 6. 7.

tempt it, though they know God's all-ſeeing Eye is upon them, and nothing can be hid from his ſight; yet how little do the moſt regard or ſtand in awe of God; care not how they pray or hear, ſo as Men do not know their hearts and thoughts; never go into their Cloſets, becauſe none but God is there, *Mat.* 6. 1. at leaſt triſle there. This dreadful abhorr'd Hypocriſy that God is angry with, how common in every Heart. *Herod* pretended his deſire and intention was to worſhip Chriſt, which he us'd only as an Artifice, that he might find him out, and murder him. What ſolemn profeſſions did they make, *Jer.* 42. 5, 6. appeal to God that he ſhould be witneſs, that they would do all God commanded, whether hard or eaſie, when they moſt vilely diſſembled, *ver.* 20. 21. and did not obey; and at laſt ſay plainly, *Chap.* 44. 16, 17. that they would not hearken to God and the Prophet, but do what they pleaſe themſelves. God ſpeaks of ſome that did flatter him with their Lips, *Pſal.* 78. 34, 35, 36, 37. and that *Ephraim* did incompaſs him about with lies and deceit; as many Lyes as Prayers. Now all this while theſe poor Wretches deceive themſelves, and not God; he ſays, *be not deceived, God is not mocked.* Bruitiſh Sinners and Fools, *He that planted the Ear, ſhall he not hear, he that formed the eye, ſhall he not ſee?* Yes, yes, *the Lord knoweth the thoughts of man, that they are vanity.* Read but *Pſal.* 139. and conſider whether any place, Perſon, or any thing in them can

Heb. 4. 12, 13.

Math. 2.

Hoſ. 12. 13.

Pſ. 94. 8. to 11.

can be hid from God: And yet Sinners are ſtill playing their fooliſh tricks, and think to impoſe upon God.

2. In their dealings with other men, they are falſe and deceitful, *Pſal.* 12, 1, 2. Men with their Neighbours ſpeak with flattering Lips, and a double Heart. Few, very few are real and plain Hearted to one another. Moſt put the cheat upon others, ſpeak fairer and ſmoother than they mean. You can ſcarce know Mens Minds by their words, their Tongues are ſo far from their Heart. There are few faithful Friends to one another; but ſome make it their whole buſineſs to cheat, diſſemble and lye. Very little honeſt dealing intrudes, Men have all a deſign upon one another.

Here to fix 'twas ſaid loquere ut te videam *it may be now* ut non videam.

All Mens deſign and endeavour is to get what they can from others, and boaſt when they have got a great Bargain, that is, have given leſs than the Commodity is worth; falſe Meaſures, falſe Ballances, deceits; many great lies to make up the Weight and Worth that is wanting. Now all this while, theſe know not, yet they cheat themſelves moſt.

3. In baffling your own Souls. In all that is ſaid before, in attempting to impoſe upon God, and cheating others, they do but wound and wrong themſelves. *He that ſins againſt* God doth *but wrong his own Soul.* They ſhoot up their Terrours againſt Heaven, but they fall down on their own

Pro. 8. *laſt.*

heads, and faſten their envenom'd Poyſon'd tops into their own Hearts. But theſe do induſtriouſly, immediately, and directly ſet themſelves againſt themſelves; flatter and cry peace to their Souls in a way of ſin, when God, nor the Word, when their Lives nor their Conſciences ſpeak not Peace: Yet will theſe ſay, Soul take thine eaſe, Eat, Drink and be Merry, all is well. Thoſe Souls, if they ſhould be heard cry for Bread, Bread of Life, theſe give them neither Bread, nor what will ſatisfie; nay, give them Stones, and Poyſon, and Scorpions. Say, why doſt thou complain; thou art Rich and needeſt nothing, when the Soul, ſays, this I need the more; I need Pardon, Prayer, Repentance, Faith; Chriſt nor Soul I am not at leaſure to hearken to thy Call and Cravings; I have a Body that craves, and gripes and pinches, if I labour not, and get Bread, and this work and way I like; but I like not the way nor the work, wherein I muſt get Nouriſhment for thee. I will Hear and Read, and Pray ſometimes, if ſome ſhells and ſhadows will ſatisfie my longings; but I can't ſet to ſuch ſerious, ſolemn, Heart-ſearching Work; *Rom.* 8. 7. the Carnal Mind cannot pleaſe God, nor God his ways pleaſe it. Be quiet, and ſtill, I ſhall have Peace though I walk in this courſe of Sin.

Secondly,

Secondly, by ſelf-deceving Mediums cheat themſelves. We know that the figure or colour of the Object may be miſ-repreſented through the unfitneſs of the Medium. A ſtrait Stick put into the Water ſeems crooked, becauſe of the inequality of the Medium. If we look through a Red or Green Glaſs, all things ſeem to be of the ſame Colour: Artificial Glaſſes Repreſent things bigger or leſs, more Beautiful or Deformed then they are in themſelves. Many are deceived about their Spiritual Eſtate, by arming their Souls and their Actions, in lying, and deluſive Glaſſes. *E. Gr.*

1. There is the falſe Glaſs of ſelf-Love. Self is the great Idol which every unſanctified perſon doth Worſhip, 2 *Tim.* 3. 2, 3. uſually all things are eſteemed and judg'd as Love doth direct or incline. This is call'd Self-Love, but it's Self-Hatred; Men take the Senſual part for Self, which is not the true Self. This ſinful Self muſt be denied, or true Self can't be ſav'd: The great Conteſt is which ſhall prevail; moſt Men are for pleaſing and indulging this Carnal Self in Honours, Pleaſures, Sloth, Wantoneſs and Covetouſneſs, Self-Love, deceives a Man four ways.

1. By hindring his Conviction, that he will not ſee the evil which is really in him, ſo he will not think himſelf to be nothing.

2 By.

2. By Aſſuming and Arrogating to himſelf that good, which in truth doth not belong to him, and ſo he thinks himſelf, though falſely, to be ſomething.

3. By contriving and pulling in all, to ſatisfie and pleaſe the ſinfull and fleſhly part.

4. And by croſſing, denying and hindring what will promote the Spiritual and Eternal good.

(1.) Self-Love will not permit a Man to believe that he is ſo bad, as indeed he is, will appear in Two Inſtances.

1. With reſpect to the inward frame of his Heart.

2. His outward Actions, which proceed from his corrupt Principle.

1. With reſpect to the inward Principle and Frame of his Heart unrenewed. It's impoſſible (until God take the Work into his hands,) to convince an unregenerate Perſon, that his Heart is bad by Nature, as the Scripture affirms it to be, That it hath no good in it. *Rom.* 7. 18. He thinks he hath many good Motions and Affections, that it's full of *enmity againſt God* and all that is good. *Rom.* 8. 7. He finds that he Loves God, and loves much Good, though not all. All that can be ſaid to convince them, will but enrage them, and they are incens'd againſt ſuch ſuggeſtion. When *Eliſha* told *Hazael* of his Barbarous and bloody Heart, he ſeems to abhor

Gen. 6. 5.

abhor it. 2 *Kings*, 8. 12, 13. *Is thy Servant a Dog*, tell ſuch things to Ravenous Beaſts and Monſters; what! *daſh Children, rip up Women*, God forbid; I doubt not but he ſpake them really as he thought. All the Prophet Anſwers; *Thou ſhalt be King over* Syria, *thou ſhalt have Power, Provocation and Temptation, and then ſee what thy wicked Heart will do.* I doubt not, ſhould one have told *Judas* that he would betray his Maſter with a Kiſs, ſell his Lord for Thirty Pence, he would ſtoutly have denied it. *Peter* did not know how much Corruption was in his Nature left, that Sinned ſo fouly, and deny'd his Maſter ſo groſly, with Execrations and Damnings; but Chriſt knew before-hand. Little did *David* think whither a glance of his Eye would lead him to Adultery, Diſſembling, Murder, lying in the Sin, ſome think near a Twelve-Month. How is it then with poor un-converted Sinners that have no Light to diſcern this evil? Now becauſe they can't ſee this, they can't Repent, nor bewail, nor ſtrive againſt it, and ſo are deceiv'd, and undone.

2. With reſpect to the outward actions, though notorious and groſs, yet have Men ſlight and ſubterfuges to deceive themſelves. *v. Gr.*

1. By denying the Fact, though never ſo Guilty, known to themſelves, if not to many about them, yet ſtoutly deny it.

The

Prov. 30. 20. The filthy Harlot *eateth and wipeth her Mouth, ſaith, I have done no wickedneſs.* See *Gehazi*, I have been no where. How boldly do Sinners ſpeak to God and his Prophets, and deny what is laid to their Chage? God ſays, *Mal.* 1. 7. Ye have offer'd *Polluted Bread*: They anſwer, Wherein have we Polluted thee? God ſays, *Chap.* 2 laſt, *You have wearyed me with your Cries:* They anſwer, Wherein have we Wearied thee? God ſays, *Chap.* 3. 8. *Will a Man Rob God? Ye have Robbed me.* They Anſwer, Wherein have we Robbed thee? They put God to prove his Charge againſt them. Again 13 *v.* Their words have been ſtout againſt me; yet they ſay, what have we ſpoken ſo much againſt thee? Alaſs Sinners, our boldneſs and denying will not clear us, or bring us off; this may do amongſt Men, not with God. You find they think to anſwer God boldly at the Laſt Day. *Mat.* 25. 42. *&c. When ſaw we thee Naked or Sick, and not Cloathed and Viſited thee.*

2 *King.* 6, 25.

2. By putting fair colours on the fouleſt practices, as by calling things by other names as Good Evil, ay, and Evil Good, as calling Drunkenneſs good Fellowſhip, Idleneſs and Sloth, and unlawful Games, innocent recreation and Refreſhment; ſhould we anſwer all thoſe as we paſs along, and ask you what ſo great work have you done, that you need this Diverſion and Refreſhment, [illegible]ling Covetouſneſs,

Iſa. 5. 20.

neſs, and Earthly-mindedneſs, honeſt thriftineſs, and taking care of the Family, and not be worſe than an Infidel; call Carnal Sinful compliance with evil Cuſtoms, Faſhions, Company and Times, only Chriſtian Prudence and Peaceableneſs. Men have got a new Name for every Vice; now is it any thing the better for me, when I am drinking down a Cup of deadly Poyſon, and others ſay, Take heed, and you reply, it's an innocent Cordial, or it's but a Cup of harmleſs Water: Our names of things do not change the nature of them; I could give you many Inſtances. What though *Saul* pleaded hard and earneſtly, 1 *Sam.* 15. What good words, *v.* 13. *Bleſſed art thou of the Lord, I have perform'd the commandment of the Lord.* *Ay*, ſaid *Samuel*, *v.* 14. *What meaneth then the bleating of the ſheep, and lowing of the Oxen.* Then *Saul* tries another way, *v.* 15. 'Twas the *people, and they ſpar'd the beſt, and that is to Sacrifice to thy God,* Samuel *and the reſt are deſtroyed, and that utterly.* Ay, but *Saul*, all this will not do: No, no, thou didſt fly upon the Spoil, *v.* 19. *Saul* ſtill ſtood to it, That he had done all well. *v.* 20. No, no, *Saul*, *v.* 22, 23. this will not make amends for thy Wickedneſs and Diſobedience, all good Words and Sacrifices are rejected: Well, *Saul* Confeſſeth, and Excuſeth, and begs Pardon. 24, 25. *Nay*, ſaid *Samuel*, *God hath Rejected thee.* *v.* 26. No, *Saul* thy Heart is not right with God. *v.* 28. My Dear Friends,

pleaſe

pleaſe not your ſelves with fair pretences, all good Words and Names will not cure a bad Heart and fowl Actions.

Thirdly, by Extenuations. Groſs Sins are ſhrunk into Venial Slips, Enormities muſt paſs for Infirmities. As of *Zoar*, is it not a little one? and as *Jonathan*, I have taſted a little Honey, and muſt I dye? My Sins are not ſo many nor ſo great; beſides my Temptations are ſuch I can't help it; I have a bad Nature, apt to be paſſionate and froward, of an hot conſtitution and muſt Drink; I am weak and ſick, and can't Work; I am unlearned, and can't Read and Pray; And thus many ways do all Sinners excuſe, and leſſen their Faults; and inſtead of Sorrow and Amendment, they plead for them, or not againſt them; they will caſt the blame on
Gen. 3. others, as *Adam* on *Eve*, and *Eve* on the Devil, but for all that they both ſuffer'd deeply: Some caſt it on the Muſes; it's true, they may neglect to give warning and ſpeak plainly, and your Blood may be requir'd of their hands; ay, but for
Ezek. 3.18 all that you ſhall dye in your Sins. What ſhall be ſaid or done to convince the moſt of this horrid groſs ſelf-undoing deceit? Many ſay, my Parents bred me not to Learning; had they not put you to work and Trade, would you therefore ſtand, and ſay, I will not Labour. Men are not ſo eaſily cheated about the matters of this World,

World, and the things of this ſhort frail Life.

Secondly, Self-Love will perſwade a Man to Arrogate to himſelf that good, which he hath no Title to, or to magnifie every thing beyond its due bounds, which hath the beſt appearance of good in him: You ſee what Love to Friends, Relations, any that are kind and bountifull to them, will make them ſpeak for them, cry them up beyond their deſerts, and beyond all what their Neighbours know; it may be they know much to the contrary: Thus the ſilly fond ſinful Wretch fancies great matters, and admires himſelf for little or nothing. *E. Gr.*

A Man may think himſelf a ſound Chriſtian, a ſincere Convert, becauſe he hath Read the Nature of true Converſion, becauſe he knows there muſt be Faith, Repentance, hatred of Sin, Love to God, *&c.* but never conſiders how either of theſe appear to be in him. He miſtakes the Picture and Counterfeit of Grace, for that which is real; as when a Man takes up falſe notions of Faith, yet he believes a God, ſo do the Devils, and tremble too; He believes Chriſt came into the World to ſave Sinners; ſo do many that never believe in him, that never Love him, cleave to him, depend upon him, ſubmit to him as their dear Husband, Head and Saviour, as their King and Lord; nay

Glory

Glory, and Boast of him: Thus many mistake Repentance, when 'tis very far from that. *2 Cor. 7. 11.* Shewing it self by those Gracious Effects working in them, that carefullness to please God, that clearing themselves of all Guilt, that Indignation against Sin and themselves for it, that fear of Sin, and of God, that vehement desire to please God, that Zeal for his Glory and against Evil, that Revenge against themselves; And thus approving themselves in all things true Penitents and sincere Converts: What small matters content the most, he may think the external bodily Exercise in Religion to be enough; and because he finds Heart-work difficult, wholly rest in the bare performance of Duties, which profits little or nothing at all, without the power of Godliness, that bears down Sin, breaks thorow difficulties, and reaches up to Heaven. How many Glory and boast as the proud Pharisee of *Fasts*, and *Alms* and *good Works*? and yet all rejected. Many think, because they are Sober and Innocent, and hurt no body, though they hurt themselves continually, that all is well. Much might be said here to convince and undeceive, were it proper to this Head. Not only the Tree that brings forth bad Fruit, *but the Tree that brings forth not good Fruit, must be hewn down, and cast into the Fire*: Not only the Wicked Servant, that wasts his Masters Talent

Luke 18. 11.

Talent in Ryoting, and Drunkenneſs, and Exceſs, but the Servant that lays up his Talent in ſloth and unprofitableneſs, is a wicked and ſloathful Servant, and muſt as unprofitable, be caſt into Hell. It's not enough, not only, not to Swear or Curſe, or ſpeak filthy or prophanely with my Tongue, but do I praiſe God with my Tongue, and ſpeak to the edifying of others, that the Ear which hears me, may bleſs me. So may I inſtance in all other Talents.

2. Another falſe Glaſs. Men deceive themſelves, when they view their Spiritual State through the Glaſs of other Mens Opinions of them. An Hypocrite applauds himſelf in the eſteem which he finds with others; This the Text expreſſeth by rejoycing in another. *John* 7. 47, 48, 49. *Have any of the Rulers or Phariſees believed in him?* Ye are deceived, ye are Accurſed. Thus Men readily paſs Sentence according to the Noiſe and Applauſe of the World. Now this muſt needs be very falſe, at leaſt a doubtful, and uncertain Repreſentation. How is it poſſible for others to know their Hearts; they hear their Words, ſee their Actions, and it may be not many of them, at leſt them that conceal and hide the uncomely parts; you cover your Deformities, and appear in the beſt Dreſs to the World, and they know not your Deſires,

your Aims, your Ends, your Down-lying, your Up-riſing, what you Love or what you Eat. Some times they applaud you, for that God may abhor you. How plain is that to the Scribes and Phariſees, *Luke* 16. 15. *Ye are they which juſtifie their ſelves amongſt Men, but God knows their Hearts*; for oftentimes, *that which is highly eſteem'd amongſt Men, is an Abomination in the ſight of God.* That we may be thought great Devotion, Strictneſs and Severity, God may know and abhor for Pride and Hipocriſie.

3. A Third falſe Glaſs. When Men compare themſelves with others whom they judge much worſe. They are apt to conclude themſelves truly and ſufficiently good, becauſe they are not ſo bad as ſome others: Thus the Phariſee, *I am not ſuch a Sinner*; nor as the Publican. This ſeems directly intended in the Text, and intimated again, *v.* 4. Then ſhall he have rejoycing in himſelf, not meerly by comparing himſelf with others. It's a weak Argument for a Man to prove himſelf good, becauſe others are very bad. What Help or Relief is it to me, if they miſcary, and I too; in Hell they ſhall be Hypocrites and unbelievers, as well as Drunkards and Theeves, and Murderers and Fornicators. The Phariſees rais'd the reputation of their Sanctity, by vilifying others. This ſwells Men with Pride, and begets

John 7. 48. 49. *Ch.* 9. 34.

begets Censoriousness and Bitterness, and is so far from being a fruit of the Spirit, that it's apparently a work of the Flesh, and is a symptom of Hypocrisie. God never made other mens lives a rule for us to walk by, or try our selves by. The Apostle, so good a Man, advises them to be followers of him, no further than he followed Christ. This is the great, common, and dangerous snare. My Neighbours do no more, or not so much as I, I see the best of my Friends and Acquaintance have their failings as well as I, and so had the Good Men in Scripture. I fear such and such are not right that I know, but I thank God it's not so with me. It may be they see and think as bad, in and of you, and please themselves. *Gal.* 5. 20, 21. *Mat.* 7. 3, 4.

False Glass, when Men compare themselves with themselves, and find that they have given over the practice of some sins, which they formerly walked in, and taken up the performance of some external exercises of Religion, which before they slighted or neglected, they upon this, conclude, that they are sound Christians; as when the Drunkard refrains his intemperate Cups, and prays in his Family, but Partial Reformation is consistent with a state of Ungodliness, as we see in *Ahab*, 1 *King.* 21. 27. and *Herod*, *Mark* 6. 20. Sin may be left when it's not mortfied, we may be weary of the World, before we are wean'd from it. Lust may shift from one extream to another, *Rom.* 2 *Cor.* 10. 12.

2. 22. *thou that abhorreſt Idols, doſt thou commit Sacriledge*; ſome turn from one prodigality, and exceſs to covetouſneſs; others from a penurious ſcraping Life to extravagancies and ſpending. Some, their Luſts leave them as uncleanneſs and rioting, before they leave them. And yet how many deceive themſelves with a little partial amendment without any real, thorow, and univerſal change. Do not hate ſin as ſin, and ſo hate every ſin; as he that hates a Toad, as a Toad hates every Toad, the nearer it comes to him, to his boſom, the more ſtart from and cry out againſt it. A Swine may be in a clean Paſture, yet the nature is not chang'd, but it gets to the Mire, and will wallow in it again. Where this real change is, its from a Lion to a Lamb, an heart of Stone made an heart of Fleſh: *all old things are done away, and all things become new; ſuch were ſome of you, but you are waſted, but ye are ſanctified, but ye are juſtify'd in Chriſt and by the Spirit*; cleanſed from all filthineſs of Fleſh and Spirit, and ſanctify'd throughout in Body, Soul and Spirit.

a quatenus ad omne valet conſequentia.

1 *Cor.*6.9, 10.

3*ly.* Self-deceiving Concluſions, when Men put fallacies on themſelves.

This may be done two ways.

1. When the Propoſition they lay down is true, but the aſſumption is falſe, or they draw inconſequent Inferences from true Propoſitions, but ſtill the concluſion is falſe.

2. When

2. When they build on false propositions, as if they were true.

1. When the Proposition is true, but the Assumption is false. *e. gr.*

He that believes shall be saved, John 3.18: *Acts* 16.31. and then assume, but I believe, and conclude therefore I shall be saved. The promise is most true, but many err in the application as to themselves, when they are really destitute of that saving lively working Faith, to which the promise is made, Now would Men take pains, to search what manner of Faith that is, which is sowing; A Faith that worketh by Love, a Faith that *Heb.* 11.1. makes things absent really present; such receive Christ as King, Priest and Prophet, as *John* 1.12. your Head and Husband, as your Life and Salvation, as your All, and receive power to become the Sons of God; that is to Love, Honour and Fear God as your Father, and are made like unto him; and then on the other hand would they bring their Faith to this Touch-stone and Tryal, they might find it nothing so, but Presumption and Delusion. So for Prayer, *Rom.* 10.13. *Whosoever shall call on the name of the Lord shall be saved*; but I pray daily, therefore I shall be saved: But then search what Prayer it is that is well-pleasing to God, and God to the Soul. It must be sincere and fervent, and of the Righteous, Pray and not faint, Pray with the whole heart, not regard iniquity in the heart. *Jer.* 29.12. *Ye shall call and pray, and I will hearken*;

hearken; but miſtake me not, it's not any kind of Praying. *v.* 13. *Ye ſhall ſeek me and find me, when you ſhall ſearch for me with all your heart.*

2. When Men lay down that for truth in the main Propoſition, which is indeed falſe; and then the ground-work failing, what ſoever is built upon it muſt needs fall. When Men make thoſe Characters and Marks of Gods Children, which God made not ſo, nor will own. Thus Men thorow wilful ignorance, ſloth, and inconſideration, will run themſelves into deſtruction, ſay God and his word never ſo much, nor ſo plainly againſt it. Men are not ſo groſs, as to declare, they will run to Hell, and not hearken to God; though ſome are ſo bold and impudent, as to declare againſt Gods Commands, and ſay they will not obey. Yet others are more modeſt and cunning, and will pretend ſomewhat for their ſloth and ſinfull condition, and hope, at leaſt pretend, all will be well, though they ſcarce believe it themſelves.

Prop. I. That ſuch as live under the Goſpel, are Baptiz'd, own God, and Chriſt, and the Word, hear the word, receive the *Lords Supper*, read the Bible, Pray in their Families, ſhall be ſav'd: But I am the perſon, therefore I ſhall be ſav'd. Here the Aſſumption may be true, and yet the Concluſion may be falſe, becauſe the firſt Propoſition gives a very imperfect Character of one that is truly Godly and ſhall be ſav'd; for neither one, nor

nor all theſe things together make up the deſcription of a truly Godly perſon. Theſe are great external Priviledges, but you ſcarce believe ſo of many that you know, who enjoy all theſe that you judge are Covetous, Proud, Biſterous, Falſe, Wanton, and what not. What think you of *Judas*, and many others; many hearers of the Prophets. *Ezek.* 33. 31. 32. *Iſai* 5, 8. 2, 3. and many Followers of Chriſt and the Apoſtles. The Word tells you plainly, they were not all *Iſrael* that were of *Iſrael.*

2. *Prop.* That ſuch as proſper in the World are beloved of God with ſaving Love; but I proſper, therefore. The Aſſumption may be true, yet the Propoſition is falſe, and ſo may the concluſion be alſo. Becauſe ſuch as are hated of God may proſper in the World. How many think ſurely, God doth not hate me, ſo as to caſt me off. I go on, and proſper, and wrong no body, though I do not pray and read, and repent, and diſcourſe Godlily as others. This Concluſion is falſly drawn, *Pſal.* 53. 21. *Theſe things haſt thou done*, or not done otherwiſe as I commanded, *and I kept ſilence, therefore thou thoughteſt I was altogether ſuch a one as thy ſelf, as if I lik'd thy courſe. But thou art deceiv'd, and that thou ſhalt ſoon know when I reprove, or ſeverely puniſh thee, and ſet all thy ſins in order before thine Eyes*, not one forgotten; therefore take the advice, *v* 21. Now conſider this, leaſt thou be utterly deſtroy'd. So

Pſ. 37. *Pſ.* 73. in his infœlicius fœlicitate peccantum.

Eccleſ.

Eccleſ. 8. 11. *Becauſe Sentence againſt an evil work is not executed Speedily*; becauſe God doth not ſtrike down the Drunkard on the Ale-bench, quaffing and ſwearing, nor ſtrike the prayerleſs wretch dead, as he goes into his Bed of ſloth and ſecurity, therefore your Heart is fully ſet, or carried with full Sail, as the 70 underſtand it, or as ſome, is bold and preſumptuous; that there is no danger. Ay, but 12. 13. *v.* it's their miſtake, though he does evil an hundred times, and his days continued, yet it ſhall not be well with him, nor ſhall he prolong his days; that is very long, it's but a ſhadow. But ſhould he live an hundred years quiet in ſin, he ſhall dye accurs'd, men may be preſerv'd in, and deliver'd out of great Troubles, and yet not ſav'd from Hell. That was but a Reprieve and Temporary deliverance, and pardon of that unmerciful Servant

Heb. filled.

Mat. 18. 27, 34.

They that have been long, and ſorely afflicted, are in a likely way to be ſav'd from wrath in the life to come; but I am Poor, or full of Pain, or croſt in the World many days, and therefore I hope God, will pity and ſave me. Thus Sinners abuſe Gods dealings every way, if they proſper and live long, then they preſume and abuſe his forbearance and bounty; if God ſtrikes them and croſſeth them, then they murmure or hope that's all, and it's as much as your ſins deſerve. It's true, afflictions are ordinarily attendants on

Iſa. 26. 10, 11.

on Gods Children in this Life, God loveth them, and deals with them as Sons, and not as Baſtards, but yet God ſorely Chaſtiſes the wicked in this Life, ſome drops of their ſcalding wrath falls on their heads here, before the fierce ſhower of his vengeance overtake them. He does skirmiſh with Sinners here, but then poure out the full Vials of his Wrath; he reſerveth them for the day of Judgement. It's when afflictions do Men good, purge away their Sins, yield afterward the peaceable fruit of righteouſneſs, that they prevent future wrath. A Righteous Man falls and riſeth again, but the wicked fall into the miſeries, as one falling down a Precipiece, or ſteep Hill, never ſtop till they come to the bottom of Hell. Alas, you can't think your Sufferings can make amends for their Sins; if they could they would not turn hence, nor compare between thoſe ſuffe- *Rom.*8.18. rings and that Glory, though they may work and fit us for that Glory. 2. *Cor.* 4. 17. *Heb.*12.5.

He that doubts not of his good Eſtate, but finds Peace within in his Conſcience, is in a good ſafe Condition: But I thank God, I have no trouble, nor ever had much; I Sleep, and Eat, and Drink, and Work, and Laugh, and am Cheerful, and know no inward Sorrow or Remorſe: And do not Hundreds and Thouſands more, that you ſee nothing in them commendable or praiſe-worthy. It's better you did ſearch *Prop.* IV.

your

your Hearts, find out your Sins, were troubled. God ſays, *Bleſſed are they that* Mat. 5. 1. *Mourn*, that is for Sin, *they ſhall be comforted*, and *Bleſſed are the poor in Spirit, and the meek*; and bids thoſe *that are* Mat. 11. 28. *weary and heavy laden* to come to him for *reſt* for their Souls, and not find it in themſelves: He dwells with delight in the Iſa. 59. 15. humble, broken and contrite Soul, to receive him; and a broken Spirit is well pleaſing to him: Now their Peace may be from ignorance, or carnal ſecurity, or hardneſs of Conſcience. How ſad is it, that Men ſhould deceive and render themſelves on this account; better weep now for Sin, then weep and wail and gnaſh the Teeth in Hell for ever.

Prop. V. Such as ſpeak againſt Sin in others, are ſafe themſelves, but I cry not againſt the Pride of ſome, the Covetouſneſs of others, and indulge himſelf in greater. *Mat. 7. begin.* Some can ſee a Mote in anothers Eye, and not a Sin ſo big as a Beam in their own. You may hear perſons notoriouſly Greedy, and Covetous, and condemn others for the ſame Sin. How large is appearance on that, *Rom. 2. 2, 3. Thinkeſt thou, that thou ſhalt eſcape the Judgement of God, becauſe thou Judgeſt another.* Nay, you may condemn that for Sin which is not ſo in others, and you guilty of great Mark 7. 5, 6. Sins. Chriſt Condemns this uncharitable cenſerious Spirit, and checks it ſeverely.

None

None can think that Christ justified the Adulterous Woman, only bids them look at home; *except you repent you shall likewise perish*, that think Gods Judgements just on others, their turn is coming also. The Scribes and Pharisees condemn Christ for Sabbath-breaking, for eating and drinking freely with Sinners, *&c.*

I might name many others, as they who live honestly, and pay every man, and serve God as other men do, are well enough. Such as profess the true Religion: I own the Articles of our Faith, keep my Church, am against those that are not of my Religion. A Man may be of the true Religion, and yet not true to, and in his Religion. *Psal.* 73. 1. *Truly God is good to Israel, ay to such as are of a clean heart.* *Mat.* 19. 20. *Tit.* 1.16.

All the Application I shall make at present as to this head, is to beg you to apply it all to themselves, say I am very apt to deceive my self, and be miserably undone. All I am and have lie at stake, I am like to throw away all. Nay, I am doing it, whilst I am in this body, now casting for Heaven and Hell, and I see not only the most of others, but I am like to perish.

CHAP.

CHAP. II.

Part. 2. Ver. 4. *But let a Man*, &c.

THE proper means to rectifie miſtake, and ſave our ſelves. Herein we may take notice of,

1. The Perſons that ought to make uſe of this Preſcription. *Every man.*

2. The matter or thing preſcrib'd.

(1.) The Act; Let him prove

(2.) The Object with its ſpecification, His work. and *his own work*,

Obſ. It's every Man's Duty and Concernment to *prove his own work.*

Heb. Set your heart on your ways.

Proof. We have God's expreſs Charge for it, *Hag.* 1. 5, 7. *Thus ſaith the Lord of Hoſts*, thus ſaith Jehovah, *Conſider your ways*, and then helps them in this work, conſider what your carriage hath been towards God, and what his dealings have been with you. Want of ſerious conſideration is the grand cauſe that moſt miſcarry; they will not be at leaſure to ſit down and think how 'tis with them, whither they are going, and whether God approves of what they are about, and will at laſt ſay, *Well done good and faithful Servant.* The Apoſtle uſeth many words, 2 *Cor.* 13. 5. *Examine your ſelves whether you be in faith*; alas! moſt doubt not of it, but they are; ay, *but prove your own ſelves*; and

and again, *know you not your own ſelves*; and its ſuch great concernment, that Chriſt muſt be in you, or you are reprobates. Not Chriſt's name on you, or Chriſt preached to you, or own'd by you enough, but Chriſt in you the hope of Glory; or elſe you are ἀδόκιμοι not approv'd of God, Reprobates, caſt away.

1. The Perſons [*every man*] of what rank or condition ſoever he be. *Magus*, muſt prove your own work, and *Minus* their own works, ſo muſt Parents, Children, Maſters, and Servants. Each muſt mind their Places and Relations, and all their reſpective Duties. *Rom.* 13. 3, 4. 2 *Cor.* 2. 17. 1 *Tim.* 4. 15, 16.

But eſpecially every man muſt prove his own work with reſpect to his Spiritual State, whether his work be ſuch as is from a ſound good Heart or no; whether he be in a ſaving condition, whether he is like to be ſav'd or loſt for ever.

Reaſons. 1. Every Man is prone to deceive himſelf, every Man hurts and wounds himſelf, and is like to deſtroy himſelf; all the Devils in Hell and Men on Earth could not do this, if we did not help on; now its fit the Remedy ſhould extend as far as the Malady, good and bad are apt to be miſtaken, good men miſtake and miſcarry much, Bad men to all Eternity. This is Epidemical, an Univerſal diſeaſe. Some are wiſe for one thing, ſome skilful in other matters; ſome neglect their Shops, others their Cattle, ſome regard-

regardleſs about their Cloaths, many hurt their Friends, but all herein agree, in being apt to delude their Souls. This runs thorow all Mankind; Wiſe-men, Learned-Men, Stout-men, Poor-men, Trades-men, all ſorts are buſie in deceiving themſelves.

2. Every Man muſt do this for himſelf, or none can; others may perſwade to it, give Arguments, Counſels, lay down Rules, but each Man muſt do this for himſelf. The greateſt Lord and Prince, the moſt dainty tender Lady, ſuch as have all other things done for you, your Houſes built, their Meat provided, their work in Field and Houſe done by others, muſt do this each for themſelves; or they are undone. Others cannot love God for us, hate Sin for us, believe in Chriſt for us, do good Works for us, no more then they can eat and drink for us, and we live by it, and get nouriſhment from it. The Maſter and Servant, the Miſtreſs and Hand-maid muſt each pray for themſelves, mortify their own Luſts; as they cannot do it for us, neither can they know how we do it, whether in ſincerity, or Hypocriſie. We may be proud or filthy, or prophane in our thoughts, in ſplendid duties, who knows our Hearts? Who calls us to an account when we lie down, what we have done all the day, therefore had we great need to look to our ſelves.

3. Every one muſt give account to God himſelf, and for himſelf; who can anſwer for

for each other at that great and terrible day. You ſee every perſon is ſingled out by Death, here one, and there another. No company call'd to aſſiſt or Anſwer; a whole Family or Town layes a ſingle Corps into the Grave, and all go each to their Houſes, and the naked Soul appears alone before God's Tribunal to give an account. Every Man muſt dye for himſelf: *David* cries out, *O* Abſolom, *my Son, my Son, would God I had died for thee.* No, *David*, no, that young Gallant muſt go himſelf, and anſwer for himſelf.

4. Every Man muſt *have rejoycing in himſelf*, or *bear his own burden.* Every one muſt go to Heaven or Hell for himſelf; I ſhall be undone or ſav'd my ſelf, and therefore it's fit I ſhould try my own work.

2. The matter or thing preſcrib'd, and therein,

(1.) The Act δοκιμαζέτω the word imports many things.

(1.) To diſcern, *i. e.* upon former obſervation to make a probable canjecture. How is it that you do not diſcern this time πῶς δοκιμαζέτε cannot you gueſs that this time is near? Though we cannot fully know our hearts and wayes; yet if we are wiſe and watchful, we may give a ſhrewd gueſs. We do but gueſs at the diſtempers of our Body, and throw in Phyſick at all adventures ſometimes, but we are ſure of what is good for our Souls, and we may find *Luk.* 12, 56.

find out the Diſtemper, and the Cure. A Man that's running behind-hand in his Trade may ſoon gueſs it. But if men will never caſt up their Accounts, looks over their Shops, *&c.* then are they caſt into Priſon e're they are aware of it; as many are into the Grave, into Hell, and will caſt up nor account.

2. To prove by Trial or experience, *Luk.* 14. 19. καὶ πορεύομαι δοκιμάζειν. The Oxen, *I go to prove them. i. e.* make an experiment whether they will work or no. Thus ſhould *I go to prove them, i e.* make an experiment whether they will work or no. Thus ſhould we try our Prayers by praying earneſtly, try our Faith by the exerciſe of it. It's a bleſſed thing to have the ſweetneſs of Love in loving God; to have the comfort, and evidence, and ſatisfaction of Humility and Meekneſs and Patience, in the uſe and exerciſe of them? it's much more than all we read or hear of it. What is it for me to read of *Abraham's* offering up his Son *Iſaac*, of *Job's* Patience, of *David's* Prayers and Praiſes, and high exaltations of God and his word, unleſs I have thoſe Graces, and can read the ſame Pſalms, with the ſame Spirit and Heart. *David* is gone to Heaven, this is left for me, not barely to read, as Children their leſſon, but breathe out my Soul, in, and with them. Can I ſay, *As the Hart*, &c. So, not only *David's* Soul did, but my Soul now doth thirſt after God,

Pſ. 42. 1.

the

the living God, and so the 119 *Psal.* Why should you not endeavour to read it all over as the Psalm. Or that my ways were directed, and my Soul breaketh; or how I love thy Law. Would you prove your Hearts, your Tongues, your Lives, your Graces, your Duties, try them by use and exercise; see what you can do at the work of God. Many sad and dejected are still looking back for evidences; do you fear your want of Love, love God and Christ presently. The Apostle seems to be actually exercising Grace in the presence of God; we are justified, have peace, have access, we now stand, and now rejoyce, and as to troubles, they work present patience, and patience experience, δοκιμὴ we experiment it, and have present hope of future Mercy, the love of God being now in our Hearts. *Rom.* 5. 1. v. 3, 4, 5.

3. To make enquiry in order to some Judgement to be passed hereupon. Thus Candidates of the Ministry are first to be proved, and such need to be qualified for the work with Gifts, and should consider their own Abilities, natural or acquir'd, before they be tryed by others. So we that hope for Heaven, should try our State and Work, before we appear before Gods search and tryal. 1 *Tim.* 3. 10. δοκιμαζέσθωσαν.

We should put searching questions to our selves; have I competent knowledge, have I done my Master's work on earth. Am

I now ready to dye, can I upon good grounds rejoyce in hope of Glory. If you would ſearch and judge your ſelves, you ſhould not be judged, at leaſt not condemned by the Lord. Paſs a right Judgment on your ſelves; ſay not all is well, when it is not ſo.

The reſult of theſe Three Heads is this, He that would wiſely, faithfully, and for his own good, prove his own work, he muſt, 1. Wiſely obſerve. 2. Make experiment; and 3. Truly paſs a Judgement on it.

4. The word, Δοκιμαζέτω is Metaphorical, taken from,

1. Gold-ſmiths, in trying and proving their Mettals. Criticks ſay, the word is proper to their myſtery, and that the Holy Ghoſt alludes thereto 1 *Pet.* 1. 7. The Tryal of the Faith more precious than that of Gold by Fire; when it can bear the tryal of Afflictions and Perſecutions, and that *Jam.* 1. 12. *Bleſſed is the Man that endureth temptation, when he is tried.* Gold-
1 *Cor.* 3. 13. 14, 15. ſmiths prove their Mettals two ways, for two ends.

(1.) By the Fire, to ſeparate and conſume the Droſs, and brighten and form the Gold. God caſts his into his Furnace, and his end is to purge and take away ſin, *Iſa.* 27. 9. *That the Iniquity of Jacob may be purged, and this is all the fruit to take away the ſin.* Thus ſhall every Mans work be tryed by Fire at laſt. (2.) By

2. By the Touch-ſtone, to diſcern good Mettal from counterfeit, Gold and Silver from Braſs or Copper; The Mettal being prov'd, tryed, and found good, is Δόκιμον, allowed currant, and then hath the Kings Stamp on it. Perſons that upon trial are found ſincere, are δόκιμοι, 1 *Cor.* 11. 19. That the ſincere *may be* made *manifeſt*; that ye may approve things that are Excellent, that ye may be ſincere. δοκιμὰ-ζειον. *Phil.* 1.10.

2. The Taſte-trying Meats, ſuch as are Savoury and Refreſhing, unſavoury, *Phil.* 1. 9, 10. Abound in all judgement, that you may approve; try or diſcern what is excellent and good, *try the Spirits, whether falſe or ſound*; 1 *John* 4.1. Prove all things, taſt and try all things, and hold faſt that which is good; and after this try your own Graces, prove the ſincerity of their Love. Taſte and ſee that the Lord is Gracious. δοκιμα-ζέτε. 1 *Theſſ.* 5.1 2 *Co.* 8.8. δοκιμα-ζεών.

Having taſted now the reſult and moral of all this conſiſts in,

1. A ſincere impartial trial upon enquiry, *Lam.* 3. 40. *Let us ſearch, and try our ways.* This calls for ſerious conſideration from reſolution and hearty endeavours, to find out how 'tis with our Spiritual State; not put it off ſlightly, but labour to ſearch to the bottom. Could Men be brought to this once, there were ſome hopes. Some ſlight ſuperficial Enquiries you make, but not go to the bottom; not as by Fire, not bring all to the Touch-ſtone of Gods Word; not roll and

chew it, till taſt whether it be bitter or ſweet.

2. An upright paſſing of Judgment according to Truth, when you find it droſs and traſh, let the fire conſume it; throw what is filth and rotten to the dunghill. Say, thus I am, and thus I do, I am undone; I am not ſound, all is out of order. Say (as *Paul* to another) *My Heart is not right with God, I am in the gall of bitterneſs and bond of Iniquity*; and ſet it home, till you feel it ſink under it: Weep and refuſe to be comforted. Say, what is all the World to me, when I am periſhing, falling into Hell.

3. A judicious allowance upon good Evidence, *Rom.* 14. 14. *I know and am perſwaded by the Lord Jeſus, that it's not unclean:* When I find I am indeed in the way of God, to hold on, and hold out, and not ſtagger; ſtand to it and own the fault, whoſoever ſpeaks againſt it. I know in whom I have believed and am perſwaded, *&c.*

4. A Mans approving himſelf, and his Work.

1. To God, 1 *Cor.* 4. 4, 5. I value not Mans judgement, he that judgeth me is the Lord. How often do good Men appeal to God? *David Pſal.* 26. *begin. Judge me O Lord; thou knoweſt thy Servant.* O Bleſſed comfortable appeal: So did *Jerimiah, Chr.* 12. 3. So *Hezekiah, Remember Lord how I have walked; Thou knoweſt,* ſaid *Peter, that I love thee.* How often

1 Chron. 17. 18.

do

do Gods servants say, God is my Witness, and my Record is on high.

2. To other Men. Thus the Apostle *Paul* often appeals to his people to their very Consciences, as far as they could know and observe him, that his desire was to do them good. *Thess.* 2. 1. Your selves know our entrance; *v.* 5. We *us'd not flattering words, as ye know.* We are made manifest in our Consciences; we are bid to keep Consciences void of offence towards Men, as well as towards God: And its well, when those that most know us, can speak best of us; the Hypocrite is the strangers Saint. Will thy nearest Relations know thee to be a Holy, humble good Man; thy Chil- know thy care over them, watchfulness, warning, counsel, Holy Example; and so the Servants and Neighbours, and those that have dealings with you in your Trades and Places.

3. To a Mans own Conscience, 2 *Cor.* 1. 12. This is our *Rejoycing, the testimony of our* own *Conscience.* Some think that it's impossible, but an Hypocrite must know his own Hypocrisie; how he deals doubly and falsely with God and Man. Now then, should but Conscience do its Work; that would deal plainly and faithfully. It's Gods Vicegerent in thy Breast. Say, when thou appearest to Man plausible and commendable; but what say'st thou Conscience, is all well, art thou sincere in what thou dost?

Cum alio sit animus, dicitiscientia, cum, se ipsum conscientia.

Secondly, *The Object*. *His own Work. Two things muſt come under Trial.*

1. The ſtate of a Mans Perſon, whether he be born again or no; whether yet in a ſtate of Nature, under the power of Sin, or brought over to God. 1 *Cor.* 11.28. *Let a Man examine himſelf*; not only as to Actual, but his Habitual fitneſs.

2. A Mans Work. τὸ ἔργον. *Enallage numeri.* Work for Works. *Rev.* 22. 12. *I come to give every Man according as his Work hath been.* This muſt take in every thing that a Man Works. Whether ſuch Works are wrought in the Heart, as thoughts and affections. *Iſa.* 32. 6. *His Heart Works Iniquity.* Or ſuch as are outwardly diſcover'd, as his Words; for they are comprehended under Works, *Mat.* 12. 36, 37. *God judge according to your Words. Chap.* 16. 27. *It's according to your Works.* And all his Actions, which are of ſeveral kinds, and every one of them muſt come under Trial. *e. gr.*

1. Natural; ſuch as are Eating and Drinking, uſing Apparel, Sleep, Recreations, and Labour, about our Bodies; for though thoſe in themſelves be things indifferent, *i. e.* neither morally good or evil, in the uſe and end of them as they are circumſtantiated, they are not indifferent. We ſhould enquire as to the matter of Food or Cloathing, whether what is proper as to the quantity, whether not too

too much Sleep, too much Drink, too much Food, as to the ſeaſon, whether we mind it not as *Martha* unſeaſonably; and as her alſo, as to the meaſure and manner, whether not too much troubled and careful about it; enquire whether we do not take too great delight in it, promiſe our ſelves too much from it: We may undo our ſelves about theſe carefull innocent things. As more are kill'd with too much good Food and Drink, then with Poyſon; ſo more are undone and loſt eternally by too much care, and delight about thoſe lawfull things, then by Murder, or Whoredom, or Swearing: Men are not awar of the danger here. Whereas, other Sins ſlay their Thouſands, this Worldlineſs kills its Ten Thouſands. Now Men judge this Sin in coveting what is others; but I may have an Earthly Heart, and make up a Worldly Life by Worldly Cares and Fears, and Deſires, and Hopes and Griefs, though it be about mine own Eſtate.

Mat.6.25.

In licitis periculoſus.

2. Civil, as about our Calling, Tranſactions, Relations *&c.* Here we muſt try our Work, whether we follow our Imployment in obedience to Gods Command; whether we are juſt and upright in our dealings, and dare not wrong; whether we are faithful and pitiful, and kind to others; whether we promote and rejoyce in others good, or envy and be-grudge them; whether we are good Parents, and watch over our Childrens Souls, as thoſe that muſt give an account;

whether dutifull Children, Religious Huſbands and Wives. How many live together only to Eat and Drink, Sleep and Work together, and not to Love together, to Pray together. What a dreadfull meeting will there be between wicked Parents and ungodly Children, between carnal Husbands and Wives, that it may be are living to each other, and to their Children, but no Love to God, nor toward others Souls: Live years together, and not one word of God or Heaven, or enquiry about each others Souls. Did Gods Word take place, what Bleſſed Magiſtrates, Miniſters, Parents, Children, Maſters and Servants ſhould we have. If God ſhould ſend a Meſſenger to enquire in Towns, Pariſhes and Families, how matters ſtand, what they do and ſpeak all day. How few can give a plauſible account to a ſelf-judicious Man, with a great and terrible Meſſenger (I mean Death is coming, and he will not knock at door and crave admiſſion, but will break in and drag you forth before the great God, and then and there muſt you give an account.

Eph.5.ult. *ch.6.* beg. *Col.3.ult.* *Ch.4.* beg.

3. Sinful. Theſe muſt never be approved, but muſt be ſearched out to promote our Repentance; but we ſhould bring them to the Light, that they may appear to be evil, and be exceeding ſinful, and be reproved. We ſhould aggravate our ſins, and lye low before the Lord, be aſham'd and confounded, God is very angry, when Men will

John 3.20, 21.

will not ſay, what have I done? Thou ſayeſt, I have not ſinned, I am innocent. Says God, I heark'ned and heard, no man that repented. Were they aſhamed? God anſwers, *Nay, they were not at all aſhamed.* This is our great work to ſearch out any ſecret wickedneſs, hide and conceal none; to judge and condemn our ſelves, that we may not be condemned of the Lord. *David* and *Aſaph*, and other good Men's ſins kept them humble and broken all their days. I have them ſtill in mine Eye, and am humbled. Thus you may make a good uſe and improvement of ſuch bad work, the more to condemn your ſelves, and juſtifie God, advance for Grace, and admire and prize Chriſt Jeſus. *Jer.* 2. 35. *ch.* 8. 6.

4. Good works. Here we ſhould enquire whether our works be good, whether for matter and manner right, whether we are conſtant, and ſteadfaſt, and abounding, chearful and ſincere in doing good. Here we are to enquire not only that it's done, but how, *Rom.* 12. 8. *He that giveth let him do it with ſimplicity, he that ruleth, with diligence, he that ſheweth mercy, with chearfulneſs. Let love be without diſſimulation*, ver. 11. *Not ſloathful in buſineſs, fervent in ſpirit, ſerving the Lord*, ver. 12. *rejoycing in hope, patient in tribulation, continuing inſtant in prayer*, προσκαρτερῦντες from κρατῶ, ſtrong in Prayer. ἀνυπόκειτος *without Hypocriſy.* ζέοντες *her burning.*

CHAP.

CHAP. III.

THE Third Part of the Text is a two-fold Motive to perſwade Men to make uſe of this Preſcription, which may ſerve as two Reaſons to the Doctrine.

Reaſon I. An impartial Examination, and a well grounded Approbation of a Man's own Work, will adminiſter matter of holy and warrantable rejoycing in himſelf. The word καύχημα from Αὐχὴν the Neck, the ſtretching out the Neck, not as an Indication of Pride, but lifting up the Head, raiſing up Faith, Hope, and Joy; it ſignifies boaſting, and rejoycing, and glorying, the Soul fill'd with inward delight, unſpeakable Joy, boaſt of Grace and Mercy; not to aſcribe to himſelf, and deſpiſe others.

2 *Cor.* 1. 12. 1 *Joh.* 3. 21. *Luke* 21. 28.

(1.) But the Principle or Ground of his Joy, is Inward and Spiritual, rais'd and cheriſh'd in him by the Spirit of God, *Rom.* 14. 17. *not meat and drink, but joy and peace in the Holy Ghoſt.*

(2.) The matter of his Joy, or the thing wherein he rejoyceth, is Internal, not in things without him, not in Soul, Eſtate, good Name, but in a ſincere Heart, holy Deſires, true love to God, and God's love to, and in him, *Pſal.* 4. 6, 7. The light of Gods

Gods Countenance, the Apoſtle ſays, *This is our rejoycing*, let others ſay in other things: The Hypocrite, this is my rejoycing, the Teſtimony and Applauſe of Men: The Worldling, this is my rejoycing, the increaſe of my Corn, Cattle, and Money; but *David*, *Pſal.* 17. 14, 15. turns his back on all theſe, men of the World that have their portion in this life, their belly fill'd with hidden treaſures, full of Children, and leave their Wealth to them, and yet as if to ſay, Much good may it do them and theirs. *As for me, I will behold thy face and be ſatisfied.*

Now this Joy and Comfort is ſecret, hidden from the World, ſweet and full, ſatisfying, and refreſhing; laſting Joy, and Peace, ſuch as the World cannot give, nor take away. *Pro.* 14. 10. 1 *Joh.* 1.4. *Joh.* 16.22.

II. Every Man had need look to himſelf in all, becauſe every man muſt bear his own burden; that is his own ſin, the guilt and weight of it, and the ſad effects, bear the burden of his account at the great day; and if found guilty, muſt bear the burden of wrath that muſt be laid upon him. It cannot be underſtood as if we ſhould not bear others burdens of weakneſſes and afflictions, that is requir'd in *v.* 2. Βαρη here φορτία.

But I ſhall rather run theſe two Heads into Application, and preſs them as two Cogent Motives. *Applic.*

Applic. More general, be perſwaded then to look to your ſelves, and ſee all be right and well, that you are truly good. Two grand Motives.

1. If you are loſt, and miſcarry, you are miſerably, irreparably loſt.

2. If you are ſound, and ſav'd, you are unſpeakably happy.

1. Then know, if you looſe and deceive your ſelves, the whole World, Heaven and Earth, and all in it, is nothing to you. What are all the concernments of this life and another to me, if I come under the wrath of God to all Eternity.

1. There is *pœna damni.* 2. *Pœna ſenſus.*

1. Conſider what you looſe, if you decceive and looſe your ſelves.

1. A ſinner loſeth himſelf in all he is, Body and Soul, who could believe this, that any would thus deceive, and deſtroy themſelves, he looſeth his reaſon and underſtanding; he is at preſent a Fool, diſtracted, chooſeth Toyes, pleas'd with Feathers and Bubbles; nay, ſports in Poyſon, chooſeth Death and Curſing, Wo and Miſery, *Prov.* 26. 18, 19. *As a mad-man that caſteth fire-brands, arrows and death, ſo is he that deceiveth his Neighbour,* and thereby himſelf, *and ſaith, am I not in Sport?* It's a ſport to this ſinful Fool to do himſelf and others miſchief. It's a ghaſtly dreadful ſight to ſee a man cut and knock himſelf, tear his own fleſh, as Mad-men. *Pro.* 10. 23.

What

What a ſad condition is that Man in, *that feedeth on aſhes*, not on Bread, *a deceived heart hath turned him aſide, that he cannot deliver his own ſoul, nor ſay, is there not a lye in my right hand*, Iſa. 44. 20. He looſeth his Head, not know God and Chriſt, his Heart not love him, his memory not retain good, his will not able to bow and yield, though for his own good, but hurried on as a headſtrong Horſe to his ruine, his deſires not breath after God, his fears not afraid of ſin or judgement, and all his true Joy, only a little crackling of Thorns. Looſe his Health, ſick at Heart, unſound all over, not a ſound whole part. *Iſa.* 1. 3. *Rom.* 3. 11. Looſe his Life, quite dead, *Eph.* 2. 1, 2. paſt feeling, *ch.* 4. 19. know not, nor feel its Wounds, nor ſmell his own filthineſs, no more than the rotten bones in your Sepulchre. Dying every day towards Hell and Eternel Death, he hath loſt his Eyes, not ſee, deaf and dumb, what a diſmal ſight is this? A Sinner quite loſt as to Body and Soul in this life. He only ſeems to ſee, and hear, and ſpeak, he dreams *Iſa.* 29. 8. that he hates, but in the morning of the Reſurrection, awakes and there is nothing.

He is loſing all this here, and at Death ſtript of all together. In old Age he looſeth his Eyes, his Hearing, his Taſte, *&c.* *Eccleſ.* 1. 12. Death ſends his Harbengers and fetches out part of the old Houſe, and on a ſick Bed; death ſpoils and rends in pieces, its

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a ghaſtly ſight, to attempt to ſpeak and not be able, no underſtanding, no memory, no ſtrength to move, gape and gaſp, grown and ſweat; that all is gone before the Houſe falls, and then what a loathſome object is a dead Carcaſs, a filthy lump, ſtink preſently, noiſome and rotten; but oh what is become of the Immortal Soul? Can this loſs be expreſt? Can it be repair'd, loſs of all together? What can be more poor, baſe and empty than a dead loathſome ſtinking Carcaſe. Who would buy it for a farthing; nay, who would not give many to be rid of it. A Body that was deckt and gaudy, ſtrong and lively, pleaſant and beautiful, now deformed, weak and diſhonourable, and then they looſe all that did accompany it to make it pleaſing and deſirable, as eaſe, and ſtrength, and comelineſs. Nay, they looſe all the peace and quickneſs of the Soul, and have horrours, and blackneſs, and fears, and confuſions. He had a wiſe head, a plotting Brain, and a fluent eloquent Tongue, a grave and winning deportment, all gone and loſt.

2. He that looſeth himſelf, looſeth all he had or ſeem'd to have.

(1.) As Bread, and Drink, and Cloathing, and Houſes, and Fields, and Friends, now a ſmall hole in the Earth encloſeth him in Boards, and covers him up amongſt the dark Clods. Theſe things Sinners hold faſt

faſt here, and let go God, and Chriſt, and Heaven; ay, but then they looſe all theſe, all ſwallowed up in the Grave, *Pſ.* 49. 17, 6, 7. they carry nothing with them, 1 *Tim.* 6. 7. *Job*'s caſe was ſaid to loſe all in a day. How many thouſands loſe more every day by Death? As to Food and Refreſhments, *Dives* ſtarv'd to all Eternity, not a drop for his Tongue, not a Crum, that had a full Table, and Cup, and Servants to attend; now Worms wait on him, creep over him, feed ſweetly on him; he that before ſpake ſo big and loud, that made others tremble, nor the Worms afraid of. God ſays to the Rich Fool, when he calls for his Soul, then whoſe ſhall thoſe things be whoſe ſoever they were, they were none of his: His Barns and Corn were his the Day before, that Night all nothing to him. Here we have Diviſions, Sun, Moon and Stars, Earth, Sea and Heaven, Meadows and Corn-fields, lower Rooms and Chambers, Fire and Bedding, Eating and Sleep, Acquaintance and Friends, Stories about the Times, and other Affairs, hear of one great man, another Mans chat; buſineſſes and matters here and there; hear of, you think and talk of them; but even once ſtruck dead, what's this World loſt and dead to thee, no more to ſee, and know and diſcourſe. No friends go into the Grave with you, unleſs it be to lye and rot there with you. Tender Fathers and Mothers, no more embrace their ſweet, now clammy and cold

Babes;

Babes; the Children cry and roar, and pinch'd and whipt, and the tender Mother lies in the Grave with her arms by her ſide wrapt up; no more tender Embraces, no more compaſſion, pity, help; when ſick, turn them to the other ſide, when throat-ſcorcht, dry, apply moiſture, give a Cordial to the fainting Spirits, hold the aking Head; but when dead, lay you in the dark cold ſilent Grave; and if weep over the Grave, it does you then no good, they return home and fright them. Who weeps for the Grandmother that is dead and rotten. How can you thus throw away your ſelves?

Obj. *But you will ſay none can prevent this, good Men alſo thus periſh.*

An. Ah, but they ſhall riſe again Glorious and Beautiful, ſtrong and lovely. 1 *Cor.* 15. 44. and *Phil.* 3. *laſt* Who would thus deſtroy ſuch an excellent Fabrick as the body is, and all its concomitants.

2. Withall, the Man loſeth all Spiritual Mercies and Comforts, that were afforded to his Soul. Now he is weary of Ordinances, Sabbaths, the Bible, Sermons, but then no more of them; nay the ſlighting and abuſe lie heavy on them, to their greater Condemnation: Good Men value them now above Gold, bewail the loſs for a little time. *Pſal.* 42. *beg.* Thirſt and Cry, many tears are undone without them; but then not ſo much as Chriſt to weep over them, or that thou hadſt known, but now hid.

Pro. 1 *ult.* *Heb.* 2. 3. *Ch.* 10. 29

3. He

3. He loseth what he might have been and had; he might have been softned and tender, but now harden'd to all Eternity. An hard Heart is the heaviest judgement; he was offer'd to be Pardon'd, Heal'd, Purg'd, and Sanctified. Now he hath no more calls, no more stirrings of the Spirit. The accepted time, the day of Salvation is over, no Ministers sent after you to woe and intreat you: No, God says, *Rev.* 22. 11. Let him that is filthy be filthy still, *&c.* I would have cleans'd and sav'd him, and he would not. O dreadful, to have Lusts raging for ever; it's a mercy to have one Lust conquer'd here, and but then their Sins they liv'd in will be raging and not satisfy'd; there the Drunkards Throat is scorcht with thirst, and not the least drop; the filthy Adulterer rage in his Lust, and burn and scorcht, gnaw and rend his bowels. You might here have had precious Graces; but there is no Faith, no Patience, no Hope, no Love to God and good; you might have had peace in believing, comfort in troubles, but there is all horrour and amazement: Here Gods comforts delight good Mens Souls in affliction, but There is no relief. You might have been a Child of God, and Heir of Glory, now Blessing and Praising God amongst Saints and Angels; but now you are roasting and roaring amongst Devils. Some think this the greatest torment of Hell, a sence of the loss of Gods presence and favour. You might have Pray'd, and wept, and prevail'd for

2 *Cor.* 5. 20

1 *Pet.* 1. 7. 2 *Cor.* 1. 3. *Psal.* 94. 19.

Mercy; but Ten Thousand Tears prevail not now for one drop of Mercy. Lose all the precious full and free promises and proffers of Grace and Mercy. All Yea, and *Amen* in Christ. All Nay, and nothing without him. All run in the Channel of Godliness, then all the Curses are in the way to Hell.

2 *Cor.* 1. 1. 29. *Tim.* 4. 1. 8.

4. He loseth all his hopes of having it better, there was a time you had hope, but Death is the last change to Hell or to Heaven. The Siners hope gives up the Ghost with him. *Job.* 8. 3, 4. Hope is a blessed support to believers, *were it not for hope the Heart would break.* That hope of Glory support men, under all afflictions in old Testament and new. *David* and *Job*, and the Apostles, and all with them. *Why art thou cast down?* A Sinner can tell reason enough, why he is cast down: He may rather ask, why art thou so merry O my Soul, that can'st not hope in God. How sad is this wretches condition?

Job. 11. *Ch.* 27. 8. *Psal.* 42. 5.

5. He loseth all he does; all his thoughts, all his words and works, all his pains and time, all his worldly labour, and all his duties, nor thanks for all; spend his strength in vain, care and fear and trouble, and weep and run, and ride and work to no purpose.

6. He loseth Eternal Mercy to come; all that is in Heaven. O the joys and comforts others have in a God, in a Christ, in your Father, in their Saviour, and this for ever. It's much to lose a Life here, but what is it to lose Eternal Life; what is the loss of a House,

Houſe, to the loſs of a Kingdom? what the loſs of a dying Father or Mother, though loving and tender, to the loſs of an Everlaſting Father, whoſe love and mercy is Everlaſting alſo? Doth a Mother weep at the Grave of a ſweet Child? Who can with tears of blood bewail enough a Soul that hath loſt God? *Iſa.*54.7, 8. *For a ſmall moment have I forſaken thee, in a little wrath I hide my face from thee for a moment.* Says one in the place, Lord, doſt thou call that little, ſmall and for a moment, when thou hideſt thy bleſſed face, it's Death, it's Hell, it's Damnation: Or what is it then when God hides his face for ever? *Rom.* 5. 4, 5. Modicum illud vocas Domine, &c.

Methinks you that read this, ſhould think and ſay, it belongs not to me, God forbid; yes, if thou careleſly loſe, and fooliſhly deceive thy ſelf here, thou art the Man. Thou art angry if loſe thy Cattel, thy Mony, thy Houſe, thy Friends; loſe thy ſelf, and that thou boaſteſt much more, yea, all is loſt.

2. I come to the Second Part. Tribulation and Anguiſh will ceaſe on Body and Soul too; could'ſt thou dye, be annihilated, ſink into nothing, it were ſomewhat, but thou ſhalt live to be ſenſible of all this loſs, in this life and that to come: I ſhall not multiply Heads. Pana ſenſus.

The great wrath and anger of God that is Almighty will fall on thee, and who can expreſs how great that is. Read what God hath done of old, hear and obſerve all his dealings Nahum. 1. *beg.*

now with Sinners; how many ſweat, groan, roar, and yet not eas'd, unexpreſſible pain and torment fall on the Body; the eyes ſee gaſtly frightful objects, how dread an Apparition: The name and thoughts of the Devil in the dark now make thee tremble; how can you hear dreadful ſcreeches and groanes; ſome are ſo tender that they can't bear the groans of dying friends, or of ſome when wounded, and their broken bones are dreſt. The noiſe in *Bedlam* is dreadful; did you hear and ſee an Hundred Scorching in flames, roaſting and rack'd as ſome Devils incarnate on Earth now do, beginning Hell Torments. You can't bear the Tooth-ach, Gout, Stone; how will you then bear Burning Brimſtone, not a drop, but Lakes, you thrown into it.

Rev. 14. 10, 11.

But oh! the wrath and horror that ſhall ſeiſe on the Soul; *A wounded Spirit*, a damned Soul, *who can bear*, the gnawing worm of Conſcience. All thy Sins are ſo many Devils to rack and torment thee; all come to remembrance, thy Pride, Wantoneſs, Hypocriſie, all Sins great and ſmall, all thy neglects of Heavenly Duty; and all this can't be recall'd, it's too late now to Repent: This made *Eſau* cry and roar, What horror and confuſion ſeiſe on you, dreadfull foreſights and apprehenſions of laſhings and ſcourgings. As a Man with a ſore back, ſhreeks, cryes out, looks back at more ſtrokes coming, when ſtruck into the fleſh, into the bones, into the Soul: No end, no ſtopping,

Heb. 12. 15, 16.

ping, pierc'd and pinch't with all Miseries together, Thirst, Hunger, Poverty, Shame, Pain, Horror; and on all parts here the Hand held the Head, but then the Hand rack't and scorch't to the top of the finger, not a joynt or bone free, not a foot or sinew; and all rack't to the highest degree, and all this amongst the vilest crew, such as you may seem to abhor their Company here, Swearers, Drunkards, Blasphemers; these are merry together on Earth, but then roar and rave, rage and weep, wail and gnash their Teeth; and all this not in a clear Air, in an upper Chamber, on a soft Bed, but in a Dungeon, in Darkness, in a bottomless-pit. What was *Jeremy*'s Dungeon to this, though they sunk in the mire; and there have no rest Night nor Day; no Summer, no Spring; all a black Night, and no end of this. It's call'd a bottomless-pit, because always sinking; and never come to the bottom of this wrath.

Momentaneum esse quod delectat, eternum, quod cruciat.

He had rotten rays and old clouts to help him out. None here.

CHAP.

CHAP. IV.

NOW methinks each of you that read or hear theſe lines ſhould ſay, is all this true? Is it poſſible? Who are the Perſons, what Men and Women, we that are call'd Chriſtians? Well, take heed leaſt that you be not the Perſons, and very ſhortly feel it. Why are you not more awaken'd and conſider? Think, what if all this ſhould be true? What have I to ſay againſt it? What is the ſinful pleaſure that I chuſe for it? What the bleſſed work I neglect and am more afraid of than this Hell? Can I plead I never heard of God's wrath, or I did not believe it? Ay, but God told you, it would be ſo, and he ſwore to it. I ſhall not here anſwer the many Cavils, as that ſin is not ſo bad in our Eye, and others that are ſav'd ſeem'd not ſo good, or much better than we, and why doth not God help us? And is there no end of this Wrath?

Lay aſide all theſe Cavils, and reaſon not thy ſelf into Hell. How ſad is the condition of loſt Man, that all this wrath will not affright from one Sin, or quicken to one Duty? Why will you not enquire into the matter? If you are convinc'd and ſtartled, why lye ſo ſtill in Sin? How can you thus ſtab and wound your ſelves every day? Some call upon God to damn them, when they ſhould pray

pray, and cry to be ſav'd. In Contempt and Rage ſwear by the blood and wounds of Chriſt, that were to ſave them from this Hell. They ſhew all Miſchief and Spite, act againſt God; and many haſten others to Hell, and yet think that the very Powder which blows up the Houſe ſhall ſcape burning. Will you thus deſtroy your ſelves miſerably, cut off but one Hand, pluck out one Eye, and not throw Body and Soul into Hell; nay, go with your Eyes wide open to Hell, under Noon-day Goſpel-light; ſin againſt your own light of Conſcience aud Convictions, and againſt the clear light of the VVord; and you in a very ſhort time deſtroyed, not ſtay an hundred, or five hundred years? no within a day, a month, a year you may feel theſe Torments.

I can ſcarce forbear ſome Inferences.

1. Then Sinners are not ſuch mild, ſober, merciful and innocent Creatures, as many of them ſeem and pretend to be; no, they are Bloody, Cruel, and Mercileſs. They are worſe than blood-thirſty men, that deſtroy others in this Life; we call them bloody Butchers, that kill innocent Beaſts for our uſe; but oh what are theſe Murderers of Souls? VVe ſtartle and cry out to hear of VVilful, Self-murder; what Soul-killing working is in every Family and Town! VVhat cruel VVretches to themſelves! Sins ſeem eaſie and pleaſing now, can they be tormenting them? Fiſhes ſwim with pleaſure in the VVater, in their Element; But if you

put them and the VVater in a Cauldron, and Fire under it, the very Element proves scorching. Gods fire of wrath will make thy sins tormenting, that are now pleasing to thee.

2. Then those Parents, and Masters, and Acquaintance are not so kind, and loving, and tender, as they pretend to their Children, and Families and Friends, that provide all for this life, care only for their Bodies, and neglect their Souls: Cruel in keeping away Food, or not administring it to them that might feed them to Eternal Life; nay, it may be give them Poyson. How many bloody, wicked, Soul-destroying Parents? How many Husbands and Wives, cruel to each other this way? tender if a but Finger-ach, if sick, if wounded; but Sin-sick at heart, and not concern'd, not help; how many cruel Friends that flatter and fawn, and sooth each other to Hell. Some breed up their Children in Pride, Luxury, Idleness, put them into bad Company, place them in bad Families, bad Callings, never pray for them. Better be *Herod*'s Hog than his Child; feed their Horse, their Dog, starve their Child.

3. Then the Great, and Rich, and Prosperous Men in this World, the Wise the Mighty and Successful Politicians, are not such happy and wise Men, as they seem and pretend to be; if they cannot see one Foot beneath their Grave, nor one hours happiness beyond their Death-bed groans. No wonde

der they cry out at last, and refuse to be comforted; why they are lost to all Eternity, no comfort, to say, think of your Honour, your Wealth, your Feasts, your Furniture; no, one gripe, one grim look of Death will swallow up all. That Atheistical Politician that declares the success of *Cesar Borgius* as to all the World, only had not made Provision against his own Death, but poyson'd himself, when provided for another, and so blasted all his Designs, shew'd his folly and madness. *Machiavle*

4. Then sin is no such small trifling thing as the World would perswade themselves and others. It's a stab to the Soul to Eternity, cruel Venom and Malignity, spread over all Body and Soul, torment each part. It's a bitter Drop that will so imbitter an Ocean of Eternity. No wonder good Men cry out against it, weep because of it.

5. And then Holiness, and Strictness, Diligence and Striving in Good is commendable, this justifies good men in their greatest and most fervent duties; this shews why they bless God so much for Pardon, why they prize Christ, and all the Ordinances; why 'twas the only thing *David* desir'd above his Kingdom and Posterity; *David*'s Earthly Kingdom is lost, but he hath got an Heavenly Kingdom; this makes good ministers so earnest, cry aloud, beg and intreat. *Ps.* 32. 1, 2. *Ps.* 103. 1.

6. Then they are not in the best and safest Condition, that are most bold in Sin, and fearless of VVrath.

7. Then

7. Then set to this work as your main and only business, in all your affairs; let nothing hinder or tempt you to sin. When one had a great present sent him, he sent it back again, and said, *Pray tell your Master, all I desire, he may pray, that I may not miscarry forever.*

You have infinite cause to bless God, and admire his Goodness, if you are flying from this wrath to come, and have some hopes, how will it be when you come there?

9. Now this first sad consideration affords,

1. *Matter of Lamentation.* 2. *Ground of Expostulation.* *And* 3. *Matter of Consideration, and serious Meditation.*

1. *Matter of Lamentation.*

1. Bewail the sad condition of thine own Soul; mourn over thy miserable, lost undone self. You have wept for many trifling matters, and been vext and disquieted about others, their thoughts or speeches of you, or carriages towards you; when they slight you, or deal unworthily, ungratefully, or falsely. But did you ever yet fall out with your selves, and be troubled about the business of greatest concernment, that you should thus wound, stab, and ruine your selves? Could you bewail it with tears of blood,? its not sufficient; oh what weeping and wailing and gnashing of Teeth is in Hell, because of this. How many blessed mercies, rich opportunities,

portunities, choice advantages of doing your selves good, have you cheated your selves of. Nay,

1. You have contriv'd it, design'd it, studied all ways how to accomplish this deceit, and destruction. Men are wise to do evil, they *seek deep to hide their Counsel from the Lord, and their works are in the dark* to destroy themselves. All mens design is to wound and hurt themselves, and not be discover'd. As men deal craftily with others, so they do to themselves. Its a sad thing, when a man hath wit enough, and make use of it, to reason himself into Hell, to plead against Good, and for evil. *Isa.* 29.15.

2. Men please themselves in this self-undoing, Soul-ruining work, they glory and boast in their cunning craftiness to deceive themselves. *The wicked boasteth of his Hearts desire &c. and blesseth the covetous, whom the Lord abhorreth*, through his pride he will not own God, *God is not in all his thoughts*, God's *judgments are far above out of his sight; he hath said in his heart, I shall never be moved, for I shall never be in adversity.* *Psl.* 10. 3,

3. There is no convincing men of this folly and madness, and self-destruction. They will hearken to you in other matters. But let the Charmer charm never so wisely, *they are as the deaf Adder that stops her ear.* *Psl.* 58.4,5. VVhat shall be done to convince Sinners? Let Ministers cry aloud, and not spare, shew them their sins, and their danger, it's all

one.

one. God's Meſſengers cry out, *Who hath believed our report?* God ſays, *Why will you die, I have no pleaſure in your death, I had rather you would turn and live.* Why have you pleaſure in your own death? cannot you pity your ſelves? look on your own hands and feet with pity, and think, muſt theſe burn in Hell fire.

Ezek. 18. last.

Shall I not pity mine own Body and Soul? Shall Miniſters weep over me, Parents or other Friends bewail my ſtubborneſs and miſery, and I not bewail mine own ſad condition? I need a ſoft tender Heart to mourn over this hard, rocky, and deceitful Heart. Sometimes I have deſpair'd to preach of the great things of Salvation. I have been thinking, I am now going to the ſick, to the wounded, to the poor, to the dying with offers of Life, Riches and Salvation, but all will be ſlighted. Were we to offer more of this World, how many would attend? Could we offer and give 10 or 20 *l.* a Week to every one that would pray an hour every day in his Family, how many praying, at leaſt pretending Families would there be in every Pariſh and Town? Alas! men ſee not the worth of Spiritual and Eternal mercies; that a little Grace is worth thouſands of Gold and Silver; that they may be rich, and healthy, and honourable, and not periſh eternally: That they cannot be holy, but they muſt be everlaſtingly happy. A man may have a careful, tender Father, a loving indulgent Mother,

Pſ. 19. 10.

deſirable

desirable and pleasing Wife and Children, a pleasant habitation, a competent maintenance, and yet perish; but a Man can't have God for his Father, Christ for his Saviour, the promises for his Portion, and Heaven for his Home and Inheritance, but he must be unconceiveably blessed. And yet no convincing of persons as to their own good most will own and acknowledge this to others; that such good Men are happy, and such wicked wretches miserable, but not apply it to their own Souls.

2. It's matter of Lamentation as to the whole World, that this deceit is so general and universal; take it as to all Ages. You find all Prophets complaining in their days, as to great Men, and mighty Men, and poor Men, as to Prophets and Priests, and all the People, that they decive themselves, and deceive one another. How sad, that but one *Noah* in the whole World, but one *Lot* in all *Sodom*; nay, the Apostle complains, and Christ himself, that few would be un-deceiv'd: *None Righteous, no not one*; not one that seeketh after God. Had they false Prophets or good Ministers, still deceitful, and destroying themselves. *Jer.* 5. beg. *Ro* 11.

So in all Countries, Towns and Parishes; different persons different tempers, dispositions, contrary Religions, but all agree in this common deceit of self-deceiving; Let ther be little different opinions in our country, one destroys himself with Pride, another

ther with Hypocriſy, a third with Covetouſneſs, ſevere againſt each other, but favourable to themſelves; ſome let none eſcape their Cenſures, but themſelves.

3. It's to be bewail'd, that this deceit ſhould be ſo groſs, that Men ſhould haſten to Hell with their eyes wide open, run into ſin againſt the clear light of the Word, nay the convictions of their own Conſciences. As a propahne wretcth confeſſed, his corruptions were too ſtrong for his convictions and Conſcience: The Apoſtle ſays, that ſuch know themſelves worthy of death, yet will live and take pleaſure in it. Men can't but know that they daily wrong their Souls, and yet go on, eat, and drink and laugh, upon the brink of deſtruction. How many Thouſand in this Nation, that are as merry and unconcern'd as if all were well, they ſhall find all rotten. There is no need of convincing them that they are wicked, they know it, no nor that wicked Men muſt periſh eternally, they own it, but ſtill not apply this to themſelves. To ſay, I am the Man.

Rom. 1. laſt

4. That this deceit and undoing ſhould be of ſuch dreadful conſequence, and yet not regarded. Were it the loſs of an Eye, or an Hand, or Houſe or Cattle, it were ſad; but to loſe Body and Soul, God, and Chriſt and Heaven, and all good; and this loſs irrecoverable, and irreparable, never to be made up in it ſelf, nor to be made amends for any other way; nay, to fall into dreadful and unſpeakable

able miſery and torment. How can this be ſufficiently bewail'd.

2. Here is matter of Expoſtulation.

May I expoſtulate, and yet reaſon with you Sinners, will you yet hear and conſider, that have rejected ſo many Councils and calls?

1. Why will you die Sinners? Death is terrible in it ſelf, but what is eternal Death? Why will you love Death, and choſe it above, and before Life? If others will die, and no ſtopping them, you can't perſwade them, why will you deſtroy that being, that ſoul and body of your own? What hurt have you done your ſelves, that you have ſuch inplacable malice againſt your own Souls, as to chuſe curſing rather than bleſſing, and Death rather than Life. What have you to plead for Sin? What is there ſo deſirable in it, as rather die your ſelves, then that Sin ſhould die? Are not Soul-ſaving ways better for the preſent; is not ſobriety better than temperance and exceſs, patience than paſſion, contentment than covetouſneſs. All the ways of Sin are hurtful, troubleſome and bitter.

2. Let me expoſtulate with you about ſelf-ſalvation. What have you to plead againſt it? Come let us reaſon together: Are not your ways un-equal, and theſe ways equal? Is it not a bleſſed thing, to live, loving, and honouring and praiſing God on Earth, as your Friend, Lord and Father, and come to enjoy him and all good with him to all Eternity?

Is

Is not Heaven large, and good, and long enough to reward all your labour of Love? Are the terms too hard, and the way too ſtrait? Can you deſire ſuch matchleſs glory on eaſier terms? Do not you labour and ſweat more for this World, that promiſes little, and performs leſs? Will it not caſt you off at laſt, and afford you but a ſmall hole to lay your dead ſtinking Corps in; but in this way you may have an Houſe not made with hands, eternal in the Heavens.

1. Would you have Chriſt do more for you, die or ſuffer more for you? Can you buy at an higher, at a dearer rate? To ſave you loſt, and utterly undone; he might have given Kingdoms for you, but in this he had not ſhewn ſo much love; in this God and Chriſt acted to the higheſt; he might have made more glorious Heavens and Earth, and ſhewn more power and wiſdom, and have deſtroy'd and puniſh'd ſinners more terribly, and have ſhewn greater wrath; but could he ſhew greater love than this, to die and loſe himſelf for a time to win and gain you. Now will you tell him to his face, that his Blood was needleſs, and that you were not ſo dreadfully loſt, and wretchedly undone, that he ſhould die to ſave you? He knows better than you; how earneſtly could I plead with you on this account. I beſeech you by the mercies
Pſal. 2. 1. of God, in the bowels of Jeſus Chriſt. If there be any conſolation in Chriſt, if any comfort in his love, if any bowels of mercy, think

think on thoſe things, and do not deſtroy your ſelves, when Chriſt hath done ſo much to ſave you. Why will you be-grudge him the purchaſe of his Blood, the travel of his Soul? All he requires, is, let me ſave thee, let me love thee; Can you deny ſuch requeſts? If you will deny him, and periſh rather, yet why will you ſpit in his face, trample on his blood, and make it common or unclean? Why will you in deriſion and contempt ſwear by his blood and wounds? Why will you call upon him to damn you, when you ſhould pray to him to ſave you? If you will not priſe his yearning bowels, do not kick at them, do not make his wounds bleed, and *Crucify* him a freſh; Why do you ſometimes pretend love? Why do you laugh at thoſe that do prize him, and boaſt of other bargains and lovers? What ſhall be ſaid to Sinners? Chriſt would have you give up your ſelves; he begs you, though you are his before, he will accept it as a gift, he will but borrow you to mend you, aud give you back to your ſelves again; he will but take away the droſs, your filth, your ſickneſs, your burden; he will make you ſound and heart-whole, he will crown you with Glory and Honour, and make you truly good, and of worth; now your Heart is deceitful and deſperately wicked, hard and unbelieving, he will make it tender, humble, and Heavenly, and ſo for Head, Tongue, and Life.

But If you will not hearken to, and love Chriſt, yet love your ſelves; if you will not

accept of this Salvation, he will burn, he will deſtroy you. He that now woes and intreates, and came at firſt lowly and meek, will come ſhortly in flaming fire, reveal'd from
2 *Theſ.* 1. 7. 8. Heaven with his mighty Angels, to take vengeance of thee.

What ſhall I ſay, would you have Chriſt woe and intreat more, ſend other Meſſengers, and make other propoſals, can he offer you more than he doth; more than himſelf and Heaven, and all in it; is he not altogether worthy and able? Can others do any thing for you, is there any other name? Can you help your ſelves without him?

3. Matter of information and ſerious conſideration.

1. What an unſpeakable mercy is it, if we are in a hopeful way of being ſav'd from all this dreadful wrath; if we are undeceiv'd.

2. On the other hand how ſad is their condition that have no friends, or helpes to undeceive them; not only a deceitful Heart within, but careleſs Parents, bad Examples, wicked Neighbours? all flatterers and no friends to their Souls.

3. Then it's a buſineſs of great concernment, and a work that requires care, watchfullneſs, pains, and diligence to have this Body and Soul eternally ſav'd; were it ſo eaſie as many, moſt think, ſo many wiſe and learned, and rich and wary Men would not miſcarry ſo wretchedly as they do.

4. We

4. We have cause to admire and prise the free Grace of God, that can save from this dreadful Hell, and make us unspeakably happy.

CHAP. V.

I Come to the second grand Motive to perswade Men to consider seriously; what rejoycing there will be within, what an unspeakable mercy, if Body and Soul are sav'd. I need not enter upon this large subject; there are many excellent choice Treatises to shew the Glory and happiness of Heaven; none doubt but that it's enough, large, and sweet, and lasting enough, that believe any thing of that Blessed State. Could you but believe that your Bodies should rise out of the Grave, and meet the Lord in the Clouds in the Air, coming with his Milions of Blazing Angels: Eye hath not seen, nor Ear heard, nor can it be thought on answerable to its greatness. To be deliver'd from all those Miseries and Sins before-mention'd, and have thy Body and Soul instated in Glory, when others shall cry to the Mountains to fall on them and hide them from the wrath of the Lamb, and their Hearts failing them for fear, then to lift up thy head with joy, because thy redemption draws nigh to hear God say, *come thou blessed*, when he says to another, *go thou*

curſed; caſt others into lakes of fire and brimſtone, and bring thee into his Bleſſed Preſence, in whoſe Preſence is fulneſs of joy, and at whoſe right hand therr are pleaſures, Rivers for abundance, the Rivers of God for excellency and for duration for evermore. Did you believingly think, I ſhall very ſhortly be with Gods Saints and Angels, now I am amongſt troubles, Toads and Vipers, but I ſhall very ſhortly ſin no more, and God will wipe away all Tears from mine eyes, and none can riſe after his bleſſed hand. How little and inconſiderable would this World ſeem with all its croſſes and comforts, did you believe this, you would throw this World as dirt and dogs-meat at your heels.

Do you judge thoſe great and good things can be had without ſeeking, or very eaſily; your the nature, greatneſs, worth and ſpirituality of them, no worth call for life, vigour earneſtneſs. You may triffle about ſtraws and pebbles, ſleep and be weary, dull and droaniſh, at your meals, about your mony, *&c.* But yon can't pray ſo, to ſuch a God, and for ſuch a Heaven. Whatever ſinners think of it, they will find and know one day, that their was more labour requir'd on Gods day, then on their own; more life, zeal and fervency requir'd about eternal life and everlaſting glory, than about houſes of clay, and this traſh. A great God muſt have great praiſe, great fear, and honour duh to his name. We can't love him as God, unleſs

with

with all our Heart and Soul: Nor must the greatness of the work affrighten or discourage us. b Is it not my concernment to be blessed and happy as well as another? Why may not my Tongue praise God, and my Heart love him? This is the way good Men walk'd in, they did strive, and pray and wrestle; and if I would have their mercies and priviledges, why should not I do the same work? If I expect the like Harvest, I must sow the same Seed. Have I any thing to do at present, that is better, or of greater or nearer concernment? Can I expect such mercy and salvation any way else? What are the desires, hopes, fears, love and joy of the Soul given me for, but to these ends; they will be lost any way else? If I love a friend that is dying, or may be false, it can't answer my love, I love the life of an immortal Soul, that would love an immortal, never-dying, ever-living, ever-loving God.

Deut. 6. 5.

Gal. 6. 7.

1. Be fully satisfied, you may be more sure of this happiness, than of any thing else. That these eternal mercies may be yours, and you made everlastingly happy, that all the Devils in Hell, and all the Men in the World can't hinder you, nor deprive you of it. We have all the assurances imaginable of being made fully and compleatly happy in Heaven, whatever can settle any inheritance or good to Men on Earth, God hath declar'd in his word, that all such ways Heaven shall be made sure to us. It seems so great and good,

and we ſo vile and unworthy, that we are apt to fear and doubt, it can never be our portion and inheritance. I might divide this into ſeveral Heads, in general with reſpect to God the Father, what can't an Almighty God do by power? what can't the Lord of all the World do in bounty? What will not the true and faithful God do according to his word? what will not a Gracious Father, full of love and tender bowels do for his Children? and as to Chriſt our Saviour, what will not he give that gave himſelf, that died, that purchas'd it, that eſpous'd us as his own, that is our Advocate to plead for us, that is our Conquerour. But I ſhall rather take them as ſo many diſtinct Heads. We have it by Gods choice of us, by his good will to us, by his free gift, by his mighty power, by fitting and qualifying us; by adopting us, by making us new creatures, we have it by Birth, by title of Law, by agreement on both ſides, by purchaſe, a price ſufficient paid for it, bought to the full; and by ſale and bargain, we muſt buy it too; by conqueſt, Chriſt conquering for us, in us, and by us; by near Relation and Son-ſhip, by ſolemn engagements, Gods Promiſe, Writings, Oath, his Seal; by clear evidences in us, our deſires, hope, faith and joy; we have the earneſt, the fore-taſtes of the Spirit; we have the Records of Heaven, our Names Written there, and the conſent of all there, we have it as wages and reward, and we have it in preſent poſſeſſion.

poſſeſſion. But of all theſe I ſhall ſpeak apart, and particulary afterward.

1. On our parts it's clear, in our deſires after it, expecting, and waiting, and hoping, and believing, and ſtriving, and running, and rejoycing in hope; all thoſe are clear evidences within us. God had never wrought theſe things in our Souls, but that he will ſatisfie, and anſwer them. He that bleſſes the Body, in ſatisfying its hungrings, will abundantly fill the hungry Soul. He hath begotten us again unto this lively hope, to an inheritance incorruptible. He that believes is ſaid to have everlaſting life, and to receive already the end of their Faith, the ſalvation of their Souls, *Heb.* 10. 34. knowing in your ſelves, that you have in Heaven a better and enduring ſubſtance. 1 *Pet.* 1. 3.

2. It's firm and ſure in it ſelf, ſo that this truth ſtands firm upon the ſtrongeſt aſſurances, as ſure as the great Almighty God can do it, as ſure as an all-wiſe God knows how to do it; as ſure as a faithful true God cannot but do it; as ſure as a gracious Father, full of tender bowels, will ſave thoſe he dearly loves; as ſure as Chriſt the Son of God did not dye and ſuffer in vain; as ſure as his Blood cannot be as Water ſpilt on the ground, and loſt; as ſure as he muſt ſee of the travail of his Soul, and be ſatisfied; as ſure as he and his Father cannot, will not ſuffer any to be pluckt out of their hands; as

ſure as the head is above the Waters, and his members cannot be loſt, but muſt have a compleat body, and not a member of his myſtical body cannot be broken off; as ſure as he will not looſe his ranſom; as ſure as he can ſave to the uttermoſt; as ſure as he will not break the bruiſed Reed, but bring forth Judgement into Victory; as ſure as his Prayers and Interceſſions are always effectual and prevalent; as ſure as the Holy Ghoſt is a comforter that will abide in and with you for ever; as ſure as God will never ſet the Seal of his Spirit on the Devils Coin; as ſure as the peace Chriſt and the Spirit gives is ſuch as the World cannot take away; as ſure as theſe ſpecial gifts and graces are without repentance; as ſure as they are an incorruptible ſeed, of an immortal nature, a well of Water within that will ſpring up to life everlaſting; as ſure as your repentance is ſuch as you ſhall never repent of; your deſires, and hungrings, and thirſtings ſuch, as nothing but eternal mercy will ſatisfy; as ſure as your Hope, Faith, and Joys are fixed on eternal Objects; as ſure as God will never alter one iota or tittle of his word, but Heaven and Earth ſhall ſooner fail; as ſure as the rich, full, and over-abounding promiſes of grace and mercy, are Yea, and Amen, in Chriſt, and ſhall never prove dry Breaſts and empty Wells. What ſhall I more ſay? the time would fail me to tell of all the aſſurances in the word, and in this world, and

the

the other. I ſhall not mention this Heaven, this Sun, Moon, and Stars, this Earth that ſeems to ſtand ſo firm; I ſhall not mention the love of the tendereſt Mother to her ſuckling Child, ſhe may forget: But I ſhall ſum up all; as ſure as all the preparation and proviſion by God the Father, Son, and Holy Ghoſt, made in Heaven, ſhall not be in vain; ſo ſurely ſhall you be wonderfully, un-alterably, compleatly, and everlaſtingly bleſſed, if you are truly Good, and ſincerely Religious.

2. It may now be expected that I ſhould inſiſt largely on this great and aſtoniſhing Happineſs, if ſelf be ſav'd to ſhew how great this Salvation is. There are many excellent and choiſe treatiſes about it. I can ſcarce forbear to enlarge on this great and weighty ſubject.

1. Your Being at preſent you prize and value, if any way comfortable, full and honourable; but I might ſhew you, this will render your Being tranſcendent and ſurpaſſing; it's ſet out by whatever is pleaſing, honourable or profitable, to raiſe our eſteem and value of it; the word tells you its beyond theſe Ears and Eys, and our very Conception and apprehenſion; that *Iſa.* 64. 4. 2 *Cor.* 4. 17. we render it far *more exceeding and eternel weight of glory.* The Greek words cannot be render'd into *Engliſh*; whatſoever is high and great, it's ſet out by, would you be rich, be glo- καθ' ὑπερβαλλὴν εἰς ὑπερβολὴν

glorious and ſhining, live, and not dye, live and ſing *Allelujahs*? VVould you reign? would you rejoyce with Joy unſpeakable? would you be Kings and Prieſts for ever? would you have Soul and Body happy? why the Body that *is ſown in weakneſs ſhall be raiſed in power*; not able to lift an Hand or Finger in the Grave againſt a VVorm, fall like a Log, a Stone, rais'd a ſtrong Body; ſown in diſhonour, how diſgraceful, vile and contemptible, and deformed, a dead Carcaſe, *Dan.*12.2. rais'd Beautiful, Comely, and Glorious? Shine as the Stars, as the Sun; nay, made *Phil.*3.12. like unto Chriſt's glorious Body, as the Son of Righteouſneſs; all deformities, defects, and weakneſſes remov'd, blindneſs and lameneſs gone; as one Martyr ſaid comfortably to another going to the Stake: All the incumbrances and troubles attending the Body remov'd, no more pinching Hunger, nor ſcorching thirſt, no weeping Eyes, no wearineſs nor pain, *Rev.* 21.4. *God ſhall wipe away all tears from their eyes, no more death, neither ſorrow nor crying, neither any more pain,* ch. 22.3. *there ſhall be no more curſe*; nor *v.* 5. any night or darkneſs. VVould you get Bread of Life, Water of Life, a Sun that will never ſet, a Life that will never end, Friends that will never dye, nor fail you, an Habitation that will never caſt you out; then be wiſe for your ſelves, I mean for your Souls.

How glad would Men be to continue this being in proſperity to all Ages; but were it

it possible, how low and mean to this above. But then for the Soul, how great and glorious, shining and transparent, pleasant and joyful, rich and beautiful; oh this breath of God, this temple of the Holy Ghost, this seat of all Heavenly Graces, this partaker of the Divine Nature. What will this Soul know, love and see; what the joys of the understanding are above the sensual pleasures; much more will this be above all that is said of the Body.

Si tali &c. qualis erit splendor animarum.

3. Take them both together, it is to make a rich, perfect and full Being; nothing wanting to compleat your Happiness.

2. Would you be happy with all kind of Happiness, with all Mercies and Blessings. Can Heaven and all in it, can God, Christ, Angels and Saints make you happy? There is a Kingdom and Crown, durable Riches and Righteousness, *Rom.* 2. 7. *&c.* Glory and Honour, and Immortality. As all Candles, and Stars, and Torches disappear at the rising of the Sun; so all these earthly matters go out at the shining forth of the Sun of Righteousness in all his Glory. When Christ comes at last, and thy Body and Soul mount up into the Clouds, into the Air to meet him, and go triumphing with him into Heaven; then all the Angels and Saints appear in their shining Robes, with Palmes of Glory in their hands, and Crowns on their heads, and the high praises of God in their mouths. What joy and triumph, when you shall

shall find you are sav'd, after all your falls and fears, doubts and distractions, deliver'd out of Captivity, a Prison, a Dungeon, a Hell, and brought to this unspeakable, matchless Glory. If such comfort now in Ordinances, in seeking God; if one day here be worth a thousand elsewhere, what is a glympse of this Glory, worth all we ever had in our whole lives. Great and manifold is that goodness God hath and doth lay out upon us here every day; but oh how great is that goodness God hath laid up for them that fear him; we have many mercies in this vale of Tears, in this howling Wilderness, what shall we receive in our Heavenly *Canaan*, in the mount of Glory?

Si tum suaris quærentis quam invenienti.

3. Would you be happy and blessed thus in the highest degree, to the fullest measure? There is great difference in our joyes and happiness here. Much difference between the joy at the finding a lost Groat, and a lost Child, long lookt for full of Fears, and at last found. How thy Heart leaps for joy, at the sight of a Christ! Here we soon over-reach, overlook, over-hope, promise our selves much in such a condition and relation, and disappointed; but expect as much as you will here, not deceiv'd. Did *John* leap at the Salutation of Christ's Mother. How will thy Heart leaps for joy at the sight of Christ, oh that Christ that dyed for me, that lov'd me so dearly, that woo'd me so lovingly, that prevail'd upon me so often, that ravish'd my Soul with his

Nec Christus, nec cælum patiuntus hyperbolen.

his love; oh how fill'd, rais'd, and raviſh'd at the ſight of him! What joy to the Prodigal to be receiv'd into his Fathers Arms! How ſweet the home and reſt to the weary Traveller! is Inheritance to the Heir! a Feaſt to the Hunger-ſtarv'd! an Haven to the toſt and almoſt Ship-wrackt; all this, and much more will this be to thee.

4. Would you be thus happy without any mixtures, allays, or intermiſſion? Here if we delight in a Child, or Friend, there is one thing or other often imbitters it. Fain would the fond, fooliſh, indulgent Mother pleaſe her ſelf, glut her Eyes with, and Glory in here Son, and it may be he ſcorns, laughs at her, and is ſtubborn; but if one thing be pleaſing, many other matters are croſs. There 'twill be all joy, no ſorrow, all day, no night; here is a time to weep as well as to laugh, there is nothing croſs or diſturbing, God always ſhining, Heaven always pleaſing, the Company all delightſom.

5. Would you be ſo happy for ever, then be thus wiſe for your ſelves. Here Men in all their Glory and Abundance have a damp at the thoughts of Death. Methinks it deadens me in reading the brave glorious Atchievements of *Alexander* and the *Cæſars*, and their ſucceſs, when I think, but where are they now? That ſaying ſeems ſevere of one to *Ariſtotle*. *Thou art admir'd where thou art not, and tormented where thou art.* All the Glory, Wealth, and Proſperity of a ſinner is ſwallowed

lowed up with that one ſentence, *Thou fool this night thy ſoul ſhall be requir'd of thee*; but if truly Good, thy happineſs ſhall never end. At the obſervation of all this Glory and Goodneſs, conclude, as *Pſal.* 136. *O give thanks unto the Lord, for he is good, for his mercy endureth for ever. O give thanks unto the God of Gods, for his mercy endureth for ever. Who alone doth all theſe great wonders, for his mercy endureth for ever*, who pardoneth all my ſins, *for his mercy endureth for ever.* This and that ſin, *for*, &c. Who loadeth me with all theſe benefits, *for his mercy endureth for ever.* Live, and live for ever, love God, and love him for ever; his Face always ſhines upon me, his Glory never leaves adorning me, his loving kindneſs never, never leaves refreſhing me. It's no blaſphemy, but a real truth, I ſhall be happy and bleſſed, as long as the God of Heaven is happy and Bleſſed; this muſt be ſo, becauſe Chriſt's purchaſe, blood, and Merits deſerve everlaſting happineſs, the blood of the Eternal God, the rock the foundation ſo, and the building and ſuperſtructure ſo, alſo a building of God eternal in the Heavens; on this God's love to us is grounded, and the love of an everlaſting God muſt be eternal, and ſo the mercies that flow from it. God will not forſake his here on Earth, ſurely then not in Heaven; therefore Grace is above Gold, becauſe it's of an everlaſting nature; indeed all that is ſpoken of in Heaven, is ſaid to be ſo; a Kingdom everlaſting

Hoſ. 2.19, 20.

Heb. 13.5.

Everlaſting, Life Eternal, Inheritance incorruptible, a weight of Glory eternal, pleaſures for evermore.

But I ſhall more particularly treat of the greatneſs of their happineſs here, and hereafter, and of the certainty of it.

1. *They are happy and bleſſed, that are ſo on all accounts, every way, but ſo are you.*
2. *And they are happy that can't be made vile and miſerable.*
3. *And they are ſo in compariſon of whom all others are wretched and curſed.*
4. *They are ſo, whom all account ſo. God, Spirits, good and bad, Men good, and bad.*

1. They are ſurely bleſſed, who are ſo on all accounts every way, but ſo are thoſe that are ſav'd.

(1.) They are all over ſav'd. 2. They have all kind of Salvation.

1. They are perfect happy ſubjects of Salvation. Bleſſed are their heads, fraught with the knowledge of God and Chriſt whom to know is life eternal; bleſſed their Hearts, fill'd with love to God, and all the graces of the Spirit. Before an hard, proud, unbelieving deceitful Heart, now tender, humble, broken, Gods delight. A wicked Heart is ſaid to be little worth, indeed it's the moſt dreadful judgement, the plague of an hard Heart, not pray, nor hear; nor priſe mercies, nor bear afflictions, nor be the better, but the worſe.

And

Tit. 1. 15. All means and mercies in judgement to ſuch an Heart, but this a tender, teachable, loving Heart, an Heart after Gods own Heart.

Bleſſed Conſcience, tender, teachable, comforting; whereas the wicked Mans conſcience is a terror, a *magor miſſabib*, an Hell upon Earth; this an Heaven a rejoycing.

All affections, bleſſed love, to love a God, a Chriſt, all good, Heaven, ſuch a Father, ſuch a bleſſed Saviour; Sorrow, and hatred and indignation againſt Sin, ſo vile, how good, fear ſuch an Hell, and rejoyce in hope of Glory.

Bleſſed eyes for the things they ſee now, and ears for that they hear now, but what glorious things here-after.

Bleſſed Tongues that praiſe God on Earth, and ſhall ſound forth Praiſes and *Hallejuah's* with Saints and Angels in Heaven.

Bleſſed hands and feet that work for Heaven, and can in ſuch a bleſſed way.

Nay, bleſſed are your ſighs and groans, God hath a Book of remembrance for them; Bleſſed your Tears, a Bottle for them.

They are bleſſed in all places and conditions, ſick or poor, or dying. *Job* as happy on the dunghill with his ſores, as in his Houſe and Pallace; *Lazarus* as happy at *Dives's* door begging, as if with him eating of the dainties; and as fit to be carried by Angels into *Abraham's* boſom. A Jewel is of the ſame worth in the dirt, as in a choice Cabinet.

A Philoſopher wore one day a rich *Mileſian* Cloak, and another day, a mean plain Coat, and

and he ſaid, he was ſtill the ſame. Let a good Man be worth an Hundred Pound or a Thouſand Pound, or but Ten Pound, it's all one as to his real worth. All that adds not a Cubit to his true ſtature. Let him be ſick, he is happy, and gaining, he is thriving whilſt decaying, gaining whilſt loſing. A good Man found ſuch good by a yearly ſickneſs, that one year miſſing it, he ſaid, Lord why had'ſt thou not viſited me this year alſo? he found corruptions then ſo ſtrong. *David* could ſay, it's good for me that I have been afflicted; A wicked Man can't ſay ſo, he loſeth by his Troubles, he loſes Mony, and health, and Eaſe by a long ſickneſs, but gains nothing.

2 *Cor.* 4. *ult*

Cur non viſitaſti me Domine hoc Anno etiam?

Nay this good Man is happy, dying, and dead, as well as living. *Bleſſed are the Dead that die in the Lord*; precious is their Death in the ſight of the Lord. To live is Chriſt, and to die is gain. A wicked Man can ſoon determine which is better to die, or live; but good *Paul* knew not which to chooſe, better for him to die, and be with Chriſt, nay beſt of all. So happy in all places, abroad, or at home, bleſt going out and coming in, lying down and riſing up at all times, bleſt Morning, Even, and at Noon, and therefore he is then bleſſing God; ay, at midnight; a wicked Man looſeth all, and is curſt, he ſaves his Night watches, he is gaining at mid-night. I knew a good Man that wept in old Age, being drowſie and ſleeping all the Night, be-

Rev. 14. 13.

wail'd it, and ſaid, O my bleſſed waking Nights. Many times never better than in the dark Night, to converſe with God, out of the ſight and noiſe of the World. Commune with your Hearts on your Beds, and be ſtill. *Pſal.* 4.

Let this good Man be alone, he can ſay often, never better than alone; and when in Company, either getting good or doing good. Let him be in the bottom of the Sea, in the Whale's belly, out of the bottom of ſuch a Hell, pray; let him be in the Dungeon, in the Stocks, ſing and give praiſe; let him be baniſh'd to the ends of the Earth, God ſhall hear from him. *Nunquam minus ſolus, quam quum ſolus.*

What ſaid a good Man of Baniſhment, *You cannot baniſh me out of my Fathers Countrey.* Another ſaid, *the way out of the world is the ſame there as here.* When *Luther* was threatned, and ſaid, *Where would he be if the Enemy prevail'd?* anſwered, *Either under Heaven, or in Heaven*, and ſaid chearfully, *Let us ſing the* 46 Pſalm. *vel ſub cœlo vel in cœlo.*

Happy praying, happy eating and drinking, happy ſleeping, and happy plowing.

2. He is the only happy man that hath all priviledges to make him happy.

The removal of all evil, and the confluence of all good.

The removal of all Evil; that is all ſin and miſery. Now all his ſins are blotted out, and they are dying in him, and ſhall wholly be conſum'd, and all the ſad evils that attend them.

them. God says, Son or Daughter, speaks peace, says, *Be of good cheer*, gives in comfort, takes away the sting, the burden of sin, and quiets the Soul.

All good is brought to the Soul, what priviledges can be desir'd more, or greater, or longer? Blessed Father, and they must needs be happy Children; blessed Spouse, that have such an Husband; glorious and rich they that have such full, and free, and over-abounding promises of Grace and Mercy; that are Heirs to such an Inheritance; that now have such freedom to the throne of Grace; that can pray, when, and where they please, and be heard; that are indeed a blessing to the Places, Parishes, or Families where they are, as *Noah* to the old World, and *Lot* to *Sodom*, God said, *if but Ten there, all sav'd.*

God says to *Jeremy*, *pray not for this People, I cannot deny thee. Let me alone*, says God to *Moses*. *Why Lord who can hold the hands of Omnipotency?* Says God, *though* Moses *and* Samuel, *and though* Noah, Daniel, *and* Job *pray'd for these, not prevail.* *Jer.* 15. 1. *Ezek.* 14. 14.

Then God is angry indeed, as if God should say, if any thing or person in the World prevail, these would. *Let me hear thy voice for it is sweet, and see thy face for it is comely.* That God should regard such above all the World. *The heavens and earth the work of my hands, but to this man will I look, that is poor and contrite, beyond and above all else; he is more to me than heaven and earth.* Every prayer *Isa.* 66. 1, 2.

of his is more worth than thouſands of Gold and Silver.

In giving himſelf to God, he gives the beſt thing, God will not accept Gold nor Silver without this; not all Goods, nor Bodies burnt, nor Tongues, unleſs the Heart, the Man's ſelf. As God gives himſelf to him, its more than all the World: Others call for any good, *Lord it's the light of thy countenance.* With your ſelves you give all, your time, your ſtrength, your parts, your names, your intereſt, as God in giving his Son, gives all with him.

Nec tua ſinete, nec mea ſineme. Bern.

Now this gift is only of the beſt Men, others give their Tongues, their Knee, their Goods, but cannot give their Hearts. God's enabling us to do this is the beſt gift we can receive from him.

2. *They muſt needs be truly and only happy, whom all account ſo.*

1. Men, Good and Bad, account them ſo. Good men, *David* calls them the excellent of the Earth, in whom was all his delight, though a King a Companion of them, though never ſo poor. Whatever low thoughts they have of themſelves, when they look in the Glaſs of their own Humility, very vile and contemptible, yet in the Eyes of a good man, honourable, he honours them; but the greateſt wicked man vile in his Eyes. A worthy Divine in Priſon with Mr. *Bradford*, who

Pſ. 16. 3.

Pſ. 15. 4.

who would Subſcribe his Letters, Hypocrite *Bradford*, hard Hearted *Bradford*, bleſt God that he was in Priſon with that Angel *Bradford*. Says God in *Heb.* 11. *ult.* of ſome *in dens, caves, with ſheep-skins and goat-skins, deſtitute, of whom the world was not worthy*, and, as if he ſhould ſay, it's pity ſuch Jewels ſhould lye in ſuch a Dunghill World. One on the place ſays, if all the greateſt, the proudeſt, with all their Kingdoms, Glory, and Riches, were put into one ſide of the Ballance, and one of theſe poor totter'd, deſpis'd ones in the other ſide, he would weigh down all. The People cry'd out, when like to looſe *Chryſoſtom*, better looſe the light of Heaven, than the light that leads to Heaven. One obſerves on *Herod*'s Oath, that he might have kept his Oath, and ſpar'd *John Baptiſt*'s Head, for his Head was more worth than all his Kingdom.

Chryſoſtom.

Melius, eſt ut ſol non laceat, quam, ut Chryſoſtomus non doceat.

When *Nazianzen* was leaving a place, a good old Man broke out into a Paſſion, and ſaid, *Durſt thou father leave us, and carry away Father, Son, and Holy Ghoſt with thee.* How did *Eliſha* cry out with *Elijah, My father, my father, the Chariot of* Iſrael, *and the horſemen thereof.*

Vnde Pater & tecum trinitatem jice.

2 *Kings* 2. 12.

2. Bad men account them ſo, at preſent they have many Convictions, if ſpeak out as *Pilate*'s Wife, ſuffer many a twinge, they ſpeak well of them when they are dead; at four hours they ſpeak it out, in a day of conviction, when the word ſtartle and awaken

in a day of publick Calamity; what hard hearted *Pharaoh* will not ſend for a *Moſes* then, and ſay, I have ſinned: in the hour of ſickneſs and death; then when their faces wax pale, their Joints ſmite againſt each other, their Hearts ſink and dye within them, then you may perſwade them to any thing, then, oh that they *could dye the death of the righteous*, and in the day of Judgment they ſpeak it out loudly to their own horrour and confuſion.

2. Spirits good and bad, Angels and Devils account them ſo. The Devils ſhew it by their malice at their Souls, he did not aim at *Job*'s Houſes or Cattel, but his Integrity; as a Thief aims at the Jewels not the Lumber. He ſpar'd one Servant after another to provoke him, and at laſt his Wife, which he might have cut off. He prevail'd ſo well by *Eve*, that he would try this way again. The reaſon why he went into the Swine, was to provoke the *Gadarenes* from their Covetouſneſs, to deſire Chriſt to depart, and he prevail'd.

The Angels and Saints ſhew it; by the Angels attending them, miniſtring unto them, and prying into the great myſtery of their Salvation; but above all, by that ſhout and triumph there is in Heaven at the Converſion of a Sinner.

3. God accounts them ſo, and this is more, and above all. He only knows what is good and

and beſt. He declares in his word, his thoughts of theſe above all the reſt of the World; calls theſe Wiſe, and the other Fools, let them be never ſo Great, Rich, and Politick. God puts the higheſt value on theſe, Heaven and Earth, and all attend them. Indeed little mention is made of other Kings, and Great men, but as they had ſome reſpect to Gods People. But what honourable mention doth God make of *Abraham*, and *Moſes*, and *David*, and *Job*. *Abraham my friend, how waſt thou not afraid to ſpeak against my ſervant* Moſes: David *a man after mine own heart: Haſt thou conſider'd my ſervant* Job, *there is none like him.*

How God commends them for their Faith? *Heb.* 11. How doth God ſpeak to them, ſpeak peace? *Comfort ye, comfort ye my people, ſpeak ye comfortably to* Jeruſalem. *Say to the righteous it ſhall be well with them. Son, be of good cheer, thy ſins are forgiven.* Sends an Angel from Heaven to tell *Daniel*, that he was beloved, and his Prayer was heard; ſends the Comforter into their hearts to chear them; ſpeaks kindly and lovingly, full of bowels of compaſſion; how does he ſpeak for them, ſpeak terribly to their Enemies? How doth he ſpeak of them, call them his Jewels, his Portion, his Inheritance, the Apple of his Eye. *Iſa.* 40. 1.

What great things doth God do in them, and for them, to ſhew how precious they are in his ſight; give them all Grace, root out

their Sin, change their Natures, make them partakers of his own Nature; what hath God done for them, born a love to them from all eternity, given his dear and only Son out of his Boſom to dye for them, which is more than if he had given Sun, Moon, and Stars out of Heaven for them. God loved them ſo as cannot be expreſt, nor underſtood, oh the height, length, depth and breadth, it's paſt knowledge.

2 *Pet.*1,3, 4.

*Eph.*3, *ult.*

What does God do for them, ſanctify, juſtify, heal, ſupport and comfort them, and make Heaven and Earth to ſerve them, and ſpend themſelves in their ſervice; tho' others partake of the Sun-ſhine, and Rain, of the dews of Heaven, and fatneſs of the Earth; a Gardiner waters and dungs his Garden, and the Weeds partake of the nouriſhment; but he doth it meerly for the ſake of the Herbs and Flowers.

God gave them an excellent Body, and wonderfully maintains it, curiouſly wrought at firſt, as with needle-work; that the Eye ſhould ſee ſuch vaſt Heavens and Earth at a glance, that ſo defended with Eye-brows, ſhutters to clap down, eight or nine defences for that little curious part, the apple of it; that the Tongue can make ſuch a noiſe, ſpeak ſo diſtinctly; who could make a piece of fleſh make ſuch a ſound, that the throat made ſo curiouſly, as to receive down Meat and Drink, and convey'd into all parts of the Body? How many wonders in every part: That

*Pſ.*139.15 quaſi acu pictus.

That the Teeth ſet ſo exactly to meet, grind, and chew the Food; that the Hands plac'd at the ends of the Arms of ſuch a length from the Body, as to help, relieve and defend every part; that all the Joints and bones ſo hung, as to move all preſently; that we can bow down, ſit, kneel down, lye along, riſe up ſo conveniently and comfortably, that the Brain is defended with ſuch a thick ſcull; and the Heart barracado'd and fenc'd with ſuch Bones; that we can ſtand upright and walk on ſuch a ſmall part, and the Foot of that convenient bigneſs and breadth, as to bear up all the Body. That one Leg of that length, as to be mov'd a convenient diſtance from the other, and ſo make ſpeed; we may ſay, all my Bones, Sinews, Joints and Arteries may praiſe thee.

Much more might be ſaid of the Soul and the intellectual part. But all this is common; certainly you cannot think that God gives this to them as to his People; when many ſwear with their Tongues, and their Eyes full of Vantiy. Withall, how doth God maintain their Bodies? How many excellent, curious Creatures given for their delight and ſupport; Sheep and Oxen ſeem only to have their Life, as Salt to keep them freſh and ſweet for Man, when he pleaſes to take them down for his uſe. How many innocent Creatures dye for them to live? What a glorious Fabrick made for them to view forty or ſixty years, to paſs thorow to their Heavenly *Canaan*; and then

to

to be burnt up; not good, and great, and rich enough for them, there they muſt have a new Heaven and a new Earth, wherein dwelleth righteouſneſs. But in this life God provides and gives greater and better things; oh what a Treaſure in one Bible, what a bleſſing in all the Graces.

Every day God feeds them with Bread of Life, with Angels Food, and often with the body and blood of Chriſt.

Every day cloath'd with the Robe of Chriſt's Righteouſneſs. Every day guarded with Angels, nay with the God of Angels.

Pſal. 91. *2 Chron.* 16. 9.

God is ready to do much more for you; he would give you much more, hath bid you ask what you will. But what will he do for you to all eternity; he will receive you to himſelf, and you ſhall be forever with the Lord, he will guide you by his Counſel, and bring you to his Glory. He will at the great day bring you forth with great Glory; ſet the Crown on your Head, put the Robe of Glory on your Back, and the palme in your Hand; and joy in your Heart, and the high praiſes of God, and the Song of the Lamb in your Mouths. Then Chriſt will ſay, *Come ye bleſſed of my Father, here is a kingdom prepar'd for you before the Foundations of the World; I told you when you were on earth, if you ſuffer'd with me, and for me, you ſhould reign with me. Behold it is I that ſpeak to you, behold the print of the nails, the piercing of the ſword, whence came out Blood to juſtifie you, and*

Water

Water to ſanctifie and cleanſe you, and my heart blood and love to, and for you. I ſay not now as formerly, come take up my yoke, come take up the croſs and follow me thorow bryars and thorns, thorow blood and mud, ſweat and ſtorms: No, your labour is done, your ſorrow is paſt, your race is run, here is the Crown; your Enemies are vanquiſht, they ſtand there in chains trembling and confounded, here is your conqueſt and triumph.

A great Perſon kiſt the hole where the Eye was put out for his Service and Suffering: how will Chriſt kiſs and embrace, give honour and ſplendour for every Scar, Wound, Reproach and Perſecution for his ſake. *Conſtantine.* *Paphnutius.*

Then God will reward you openly: Here are your ſecret Prayers which no Eye ſaw, nor Ear heard, all in ſincerity to me in ſecret; theſe Almes, theſe Faſts out of real love to me; here your Faith and Patience. I told you your labour ſhould not be in vain. I give you all this glory, as God ſaid to *Abraham, Look Eaſt-ward and Weſt-ward*, &c. All this Kingdom of glory I give unto you, *enter into your maſters joy*, this cannot enter into you. It's too great, too rich, too large and aſtoniſhing. Though 'twas a narrow way, and a ſtrait gate, that made you ſtrip and ſtoop, yet you ſee it was to a great Pallace, a large Kingdom.

CHAP.

CHAP. VI.

SInners here on Earth, nay good humble Chriſtians are too apt to fear, and think that this is too great and too good news to be true; what! for God to reward my weak imperfect ſervices, with ſuch a maſſy Crown, ſuch a ponderous weight of Glory, I that deſerv'd not the crumbs that fell from mine own Table, to have bread of Life, and ſit down at my Father's Table; I cannot reckon my preſent ſervices worthy to be compar'd with this Glory: How comes it to paſs, that I that was but of yeſterday, it's but a little while ſince, I had not a Being, and now to expect an eternal Being. When *Saul*'s Servants told *David* of being the Kings Son, he anſwer'd, *Seemeth it to you a light thing to be the King's Son in law, ſeeing that I am a poor man, and lightly eſteem'd*; and to God he ſaith, *Who am I, O Lord God, and what is my houſe, that thou haſt brought me hitherto? And this was yet a ſmall thing in thy ſight, O Lord God, but thou haſt ſpoken of thy Servants houſe for a great while to come, and is this the manner of Man, O Lord God?* How were *David* and others aſtoniſht at this great kindneſs for an Eternity to come; *for thy words ſake, and according to thine own heart haſt thou done theſe great things.*

1 Sam. 18. 13.

2 Sam. 7. 28, 29.

v. 21, 22, 23.

Well,

Well, but if God will choose you, qualify you, adopt you to be his Heirs and Children, and give you all this Glory, and give you all the assurances that can confirm any Estate and Happiness, that can make it firm and settled, you have no cause to doubt and question. Only say, *not unto us, not unto us, but unto thy name be all the glory and praise, even so father, for so it seems good in thy sight.*

We have this happiness made sure in it self, and to us.

1. We have it by Choice, by Election.

1. God ordain'd and design'd this Happiness for Us, and Us for it. Before the Foundation of the World, God had thoughts of Eternal Mercy and Love to our Souls. *Eph.* 1. 1.

2. God hath since propos'd and proffer'd it to us; which he would not have done, but that he is ready to make good his part to us.

3. Nay, God earnestly perswades and intreats us to accept of this unspeakable, Eternal Mercy. Oh what large, loving, and earnest invitations; is any thing in the World like it? The Apostle says, *As though God did beseech you by us, we pray you in Christs stead*, strange expressions. 2 *Cor.* 5. 20.

4. God commands us to seek and accept this great Mercy, and it's our sin and disobedience to refuse or slight it, *Heb.* 2. 3. *How shall we escape if we neglect so great salvation?*

tion? He bids us firſt ſeek the Kingdom of God, and lay up our treaſure in Heaven, and lay up in ſtore for our ſelves a good Foundation againſt the time to come, that we may lay hold on Eternal Life, 1 *Tim.* 6. 19.

5. We are choſen out of the reſt of Mankind for this Eternal Salvation, to be for ever with the Lord. God will not looſe his choice. *Many called, but few choſen*, but theſe are *choſen to Salvation*, 2 *Theſs.* 2. 13. When others are damned, *v.* 12. theſe are *called, choſen, and faithful.*

Jam. 2. 5
Rev. 17. 14.

2. We have it by Gift; though we deſerve not ſo great a favour and bleſſing. *Death is the wages of ſin*, its due deſert, *but eternal life is God's free gift*, *Rom.* 6. *laſt. Fear not little Flock*, ſays Chriſt, *Luke* 12. 32. though you are ſmall, and contemptible, and inconſiderable here, *it's your Fathers good pleaſure to give you a kingdom.* When *Alexander* tender'd a great thing to a mean Perſon, he reply'd, 'twas too big for him to receive; but he anſwer'd, it was not too much nor too great for him to give. It's Gods own to diſpoſe of, and he may do with his own what pleaſes him, as Chriſt ſays, *Mark* 10. 40. It's a ſure poſſeſſion, when the right is in the Donour, and he freely makes it over to you. Though you are mean and unworthy, God is not aſham'd to be called your God, and he hath prepar'd a City for you, *Heb.* 11. 16. Great things *Araunah* gave to *David*, as a King.

2 *Sam.* 24. 22.

1. We

1. We have it from his love, with his good will and favour, God delights in us, and to do this for us, *it is your Fathers good pleaſure*, Luke 12.32. *God ſo loved* us, *as to give his Son*, *John* 3.16. and that love inclines him to give us all things; if Heaven and Earth, and all in it will make us happy, and do us good, we ſhall have it. He hath bid us ask whatſoever we will.

2. We have it by his mighty power working in Us, and for Us, preparing that for us, and us for it. Says Chriſt, *John* 14.1,2. *Be not troubled in my Fathers Houſe are many manſions, and I go to prepare a place*, and then on our part; we are kept by the mighty power of God thorow Faith unto Salvation, 1 *Pet.* 1.4, 5.

3. We have it out of his inexhauſtible Fountain, rich treaſure, and unſearchable riches of his goodneſs. What cannot the Great, Almighty and Infinitely good God give.

3. We have it as Children and Heirs from our Father theſe ways.

1. By adopting us.
2. By the new Birth.

1. By Adoption. This is when a Man adopts and takes anothers Child for his own. We were ſtrangers and Enemies, and God predeſtinated us to the Adoption of Children, *Eph.* 1. 5. And becauſe we may be afraid and not

not ſo bold, as to call God Father, therefore he gives us the Spirit of Adoption, whereby we cry *Abba Father*, Rom. 8. 15. and then the Spirit witneſſes in, and with us, that we are Children, *v.* 16. and it follows of neceſſity *v.* 17. *if Children, then Heirs, nay Heirs of God, ay, and joint Heirs with Chriſt*; the ſame Inference we have, *Gal.* 4. 5, 6, 7, 8. Firſt you are Sons, then you have the Spirit to cry *Abba Father*; no more a ſlaviſh, ſervile, mean, common *Servant, but a Son, and if* ſo, *then* certainly *an heir of God through Chriſt.*

Hence Chriſt is called our Elder Brother, *the firſt born among many brethren*; and at the day of Judgement he ſays, *In as much as ye did it unto the leaſt of theſe my Brethren, ye have done it unto me.* How high the Dignity, how great the Happineſs, how firm the Security of the leaſt of Gods Children, and when he was riſen before he aſcended, he ſaid, *Go tell my brethren, and ſay unto them, I go to my father and your father, to my God and your God.* And the Apoſtle takes particular notice of it, *Heb.* 2. 10. They are brought to Glory as Sons, and *v.* 11. they are all one, and he is not aſham'd to call them brethren, *v.* 12. my Brethren, *v.* 13. I, and the Children; and therefore *v.* 14. took out fleſh and blood.

Rom. 8. 29. *Math.* 25. 40.

Math. 28. 10. *John* 20. 17.

2. We have it by Birth,
1. This Birth gives us a Title to it.
2. This Birth fits us for it.

1. We

1. We have this Priviledge by the new Birth; because we are at first born Children of Wrath, and Heirs of Hell; we must be born again, that we may enter into this Kingdom; Christ preacht this Doctrine at the very first; they are called born of God, 1 *John* 3. 9. and so said to be begotten of God, *chap.* 5. 1, 4, 18. and on this account called as Children, and Sons and Daughters, therefore Heirs, *Gal.* 4. 7. *No more a Servant, but a Son, and if a Son, then an Heir of God.* Now who can hinder this Heir of his Inheritance. It is not here as with Earthly Parents, the Father must dye before the Son can inherit, but our Heavenly Father ever lives. *John* 3.3. *Rom.*8.17.

2. By this new Birth qualifying, preparing and fitting us for this Kingdom, we are begotten again to a lively hope, 1 *Pet.* 1. 3, 4. to this Inheritance incorruptible, and that fades not away; and now as new born babes have new and suitable desires, *chap.* 2. 2. we become Sons of God, *John* 1. 12. but how? *Born, not of blood, nor of the will of the flesh, nor of the will of man, but of God, v.* 13. it's call'd the work of God, *chap.* 6. 29. born not of corruptible seed, but of in-corruptible? there is cleansing, washing, and sanctifying, when we were as others before, *Tit.*3.3,5. But such were some of you, but you are washed, ye are sanctifyed, they have new Heads, new Hearts, new Tongues, and new Lives.

3. We have a right and title to it by Marriage. Chriſt the Son of God our Husband, and we his Spouſe, and this given by God, and ſettled as your Dowry, Portion and Jointure: Giving you his Son in Marriage, how ſhall he not with him freely give you all things. You ſhall find the word expreſſing Chriſt's great love to his People this way. *So ought men to love their wives as their own* Eph.5.23. *Bodies; no man hateth his own Fleſh,* but *v.*32. concludes at laſt, *This is a great myſtery: but I ſpeak concerning Chriſt and his Church.* God calls it at firſt, a Marriage-feaſt for his Son, Hephzilah, *i.e. My delight is in her.* Beulah, Married. *Math.* 22. 1. and bids Sinners to the Wedding, and tells them the rich entertainment, *Iſa.* 62. 4, 5. *The Lord delighteth in thee, as a Bridegroom rejoyceth over the Bride. Heb.* With the joy of a Bride-groom, ſo the Lord ſhall rejoice over thee; nay, *ch.* 54. 5, *&c.* ſaid plainly, *Thy maker is thy Husband, the Lord of Hoſts is his name*; nor is this expreſt only in this life, but with reſpect to our entrance into Heaven, *Rev.* 19. 7. *The marriage of the Lamb is come, and his wife hath made her ſelf ready*; v. 9. *Bleſſed are they that are called to the marriage ſupper:* And the day of Judgment is ſet forth by the Bridegroom and his Bride, *Math.* 25. *beg. v.* 10. *The Bridegroom came, and they that were ready, went in with him to the marriage, and the door was ſhut.* The Bridegroom will certainly have his Bride with him in Glory; and therefore he gave himſelf for her, that he might ſanctify

fy and cleanſe her, and preſent her a glorious Bride without ſpot or blemiſh. *I have eſpouſed you to one Husband, that I may preſent you a chaſte Virgin to Chriſt.* 2 *Cor.* 11. 2.

4. We have it by purchaſe; a price laid down ſufficient for it; it's fully paid and accepted. Though we deſerve nothing at Gods hands, Chriſt bought Heaven and all its Glory for us: The Apoſtle is large on this, *Rom.* 5. 2. On Chriſt's account *we rejoyce in hope of the Glory of God*; v. 9. *we ſhall be ſav'd from wrath through him*; v. 10. *we ſhall be ſav'd by his life*; v. 17. *we ſhall reign in Life by one Jeſus Chriſt*; v. 21. *grace doth reign through righteouſneſs unto eternal life*; *by Jeſus Chriſt our Lord.*

1. This is done by buying us out of Slavery, redeeming us with this purchaſe. We were Captives and Bond-Slaves, ſold under Sin and Satan. There is a great price given to redeem Captives out of *Turky*; we could not be got off without a great Ranſome. The Devil, the World, and Luſts challenge a right in us; now Chriſt buys us from out of this cruel bondage, 1 *Pet.* 1. 18, 19. We are not redeem'd with corruptible things, *but with the pretious blood of Chriſt*; and therefore Chriſt challengeth a right in us, as his own, 1 *Cor.* 6. 20. *Ye are bought with a price, therefore ye are Gods*, v. 19, *and ye are not your own.* Therefore the Apoſtle reaſoneth ſtrongly, *Rom.* 6. that if Chriſt dyed for us, we *Rom.* 7. 14. 1 *Cor.* 7. 23.

ſhould live to him, becauſe we ſhall live by him eternally. *We have redemption through his Blood*, who hath deliver'd us from the power of darkneſs, and tranſlated us into his Kingdom. Chriſt hath purchaſed you with his own blood, *Acts* 20. 28. and hath redeem'd us from the curſe of the Law, *Gal.* 3. 13.

Eph. 1. 7. *Col.* 1. 14.

2. So hath he alſo purchaſed the glorious poſſeſſion for us, call'd the Redemption of the purchaſed poſſeſſion; Gold and Silver cannot buy the leaſt corner of Heaven, not the common Gifts, much leſs Grace.

Eph. 1. 14. *Acts* 8. 20, 21.

3. Nay, God is pleas'd to join us in as joint Purchaſers, and will have us put our Hands and Hearts to the bargain, and God deals with us as if we bought it. Chriſt ſays, *Rev.* 3. 18. *I counſell thee to buy of me gold tried in the Fire*, *Iſa.* 55. 1, 2. Come buy of me though you have no Money nor price to lay down. In that *Math.* 25. 10. the fooliſh Virgins are ſent to buy Oil; and the Wiſeman ſays, *Buy the truth and ſell it not*. Now there is much, a Sinner muſt lay down; as you muſt part with your Luſts, and all Wickedneſs, you muſt part with the World, all that is near and dear to you here; *ſell all and buy the pearl of price*; part with Father and Mother, Children, and Life it ſelf, and not account it dear; and the Apoſtles ſay, *We have left all*; why, ſays Chriſt, *you ſhall have a kingdom*. Alas! what a ſmall matter was it, why a few Fiſher-nets. On the other hand,

Mæt. 19. 27, 28, 29.

hand, *Esau* sells this Birth-right for a mess of Pottage, *Heb.* 12. 16. Thus Sinners sell Grace, Christ, and Heaven for the trifles of this World; they make as it were a bargain; give me Food, and Cloathing, and Health, and Ease, and Prosperity, and take the Gospel, the love of God, the pardon of sin, and a Kingdom of Glory, and deny the Lord that bought them, 2 *Pet.* 1. Now a good Christian accounts all here but Dung and Dross, for the excellency of this knowledge. But above all he prizeth, and embraceth, and admires Christ, that bought this inheritance for him, and Him for it. *Luke* 14. 18, 19. *Phil.* 3. 7, 8.

4. By paying our Debts for us: A Man may be Heir to a large Inheritance, but such Incumbrances, and vast debts may lye upon the Estate, that he may never come to enjoy it. Indeed we are deeply in debt to God, to the Law, and to our own Consciences. But Christ cancell'd all these Debts; we could not pay one farthing; we were Debters to the whole Law, *Gal.* 5. 3. Jesus Christ fulfilled the Law, and bids us pray daily to God to forgive our Debts, and we may plead his Blood and Merits, *Col.* 2. 13, 14. Forgiving all Trespasses, and blotting out the Hand-writing of Ordinances against you, nailing all up to his Cross.

6. We have the Title clear'd up by Law, because there are many Controversies may arise, and we loose our Writings, and often

blur our Evidences; the word is clear on our ſide, the title hath been tryed, and all is well.

1. The Judge is on our ſide, and approves of our right.
2. The Advocate and Counſellour pleads our Cauſe, and prevails.
3. The Title is clear'd, the Writings produced and owned.
4. The Witneſſes are many, and creditable, and believ'd.
5. The Enemies are baffled, their Mouths ſtopped and they aſham'd.
6. The Forfeitures are cancell'd, and the Accuſations anſwer'd.
7. All Aſſeſſours approve of the Judgement on your ſide.
8. The Law is ſatisfied, and we are admitted.

It would be too large a Digreſſion to clear up theſe truths, I leave them as matter for your own Meditation, Search, and Satisfaction, *Rom.* 8. *lat.* The Apoſtle challengeth all the World, *Who ſhall lay any thing to their charge?* Many can, their Enemies, their Friends, their own Conſciences; ay, but *it's God that juſtifieth, who condemneth?* Many will; ay, but Chriſt died. *If we ſin, we have an Advocate with the Father,* 1 *John* 2. *begin.*

7. We

7. We have it as Wages and Reward. Though we deſerve nothing; yet to encourage us in our work, God will reckon it to us as a due debt, as our hire, and we may humbly challenge it as what belongs to us. That is, as bottom'd on Chriſt's merits, founded in rich grace, and grounded on Gods gracious promiſe; ſo that now God tells us he will reward every man according to his works, and he will not forget our work and labour of love, and our labour ſhall not be in vain; and having fought the good fight, and kept the Faith, we ſhall have a Crown of Righteouſneſs as well as of Mercy. Bleſſed ſuch dying, their works ſhall follow them, and receive a glorious reward, therefore bid ſo to run as to obtain, and ſo fight and wreſtle, as to overcome; ſo to ſtrive as if we took Heaven by violence, *Rev.* 22. 12. *Behold I come quickly, and my reward is with me, to give every man according as his work ſhall be.* Therefore we ſhould think every day, how we live, and what we are doing, whether we can reaſonably and righteouſly expect God ſhould ſay, *Well done good and faithful Servants*, eſpecially, when we are doing little or no good. *Thou haſt been faithful in a little, I will make thee ruler over*, and give thee *much*.

8. We have it by conqueſt. Sir *Francis Bacon* ſays, that *Henry* the VII had a threefold right to the Crown, by Birth, by Marriage, by Victory; But a Chriſtian hath a

manifold right to this Heavenly Crown and Kingdom. You muſt know, that we are all by Natnre Heirs of Hell, and have naturally no right nor Title to this Kingdom; and there are many Enemies, mihgty adverſaries that ſtand in our way to hinder us coming thither. And we muſt fight our way through them, and overcome them, if we will go to Heaven, *Rev.* 21. 7. *He that overcometh ſhall inherit all things, and I will be his God, and he ſhall be my Son.*

1. Chriſt is call'd the Captain of our Salvation, and he conquers for us, he fights
*Heb.*2.10. our battels, and hath given all our Enemies their deaths wound, they are dying and muſt dye, *Col.* 2. 15. having ſpoil'd all principalities and powers, triumphing over them openly. He dragg'd them all at his Chariot-
1 *Cor.* 15. Wheels, aſcending into Heaven; the laſt E-
25. *laſt.* nemy is Death, and that is a conquer'd Enemy alſo. He rides on in the triumphing Chariot of his Goſpel, conquering, and to conquer, *Rev.* 6. 2. He will run the Wheels of his Vengeance over the loins of all his implacable Enemies, and thoſe that will not bow to the Golden Scepter of his Grace, ſhall
Pſ 68.17, be broken in pieces by the Iron Rod of his
18. Wrath; he hath ſubdued all, and is exalted above all, *Phil.* 2. 7. *&c.*

2. Chriſt conquers in us, and helps us to
2 *Cor.* 10. conquer our own Luſts. We War againſt
3, 4, 5. the Fleſh, our weapons are not carnal, but mighty

mighty thorow God, to the pulling down ſtrong holds, bringing into Captivity every thought to the obedience of Chriſt. Chriſt knocks at the door of our Hearts, and the Gates, the everlaſting doors lift up their Heads, and the King of Glory comes in, and ſways the Scepter of his righteouſneſs in our Souls. The Apoſtle ſpeaks of the war between the Fleſh and the Spirit, *Rom.* 7, and in *v.* 24. He cries out as one overcome, he triumphs in Jeſus Chriſt, *v.* 25. and ſays, *ch.* 8. 1. *There is no condemnation to them.* The Luſts war againſt the Soul to deſtroy it, and theſe war in themſelves; But you muſt war a good warfare, holding Faith and a good Conſcience.

Qui ſemel vicit pro nobis ſemper vincit in nobis.

1 Pet. 2. 11.

3. Chriſt alſo overcomes by and with you; as to the World, your Enemies, as to Temptations and Afflictions, as a good Souldier you muſt endure hardneſs, and not too much entangle your ſelves with the Affairs of this life. You muſt put on the whole Armour of God, *Eph.* 6. 10. &c. You muſt be ſtrong in the Lord, and in the power of his might; that you may be able to ſtand againſt the wiles of the Devil; you wreſtle not only with Fleſh and Blood, but againſt Principalities and Powers, againſt the Rulers of the darkneſs of this World, againſt ſpiritual wickedneſs; ſurely the Devil is a ſubtile adverſary, an old experienc'd adverſary, an inveterate malicious Enemy, unwearied and cruel, one that did dare to ſet on *Adam* in Paradice,

2 *Tim.* 2. 3, 4.

radice; on Christ on the Mount, on *Peter* and all the Apostles; after Christ had given them his blessed Body and Blood, warn'd them, pray'd for them, and yet how did he foyl and cast them; how may we fear and look to our selves; wherefore take unto you the whole Armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. There is no yielding, no running away; here is no provision to defend the back; if you run from them, you run against God and Christ, and woe be to you, if you engage God against you.

Acts 5.39. *ch.* 23.9.

1. Here is a rich magazine, armour of proof provided against all the spiritual Enemies, a girdle of truth and sincerity for your Loins, a breast-plate of righteousness to defend your Heart; no Sword nor Bullets can enter to hurt or kill; the Gospel of Peace for your Feet, against the stony, stumbling, and uneven way, the Shield of Faith for your Heads, against the fiery darts of Satan, and an Helmit of Salvation, or as 1 *Thes.* 5. 8. the hope of Salvation, which will support, strengthen, and encourage; and with all take offensive, as well as defensive Weapons, *i. e.* The Word and Prayer. Here is much for a Christian to do, to understand all this spiritual Armour, to prove and use them; 'So 'fight I, says the Apostle, not as one that 'beateth the Air. You must be sober, be vigilant, and resist the Devil, though he comes

comes as a roaring Lyon, and reſiſt him and be ſtedfaſt in the Faith, and he will flee from you.

2. And you are encourag'd, that if you fight, you ſhall certainly overcome, 1 *John* 2. 13, 14. *ch.* 4. 4. You have overcome; you ſhall be more than Conquerours, thorow Chriſt ſtrengthning you, *Rom.* 8. *lat.* The Apoſtle ſends a Challenge to all Enemies in his own and others names. We are perſwaded, neither Peril, nor Famine, nor Sword, either of thoſe would vanquiſh the proudeſt, the ſtouteſt wicked man.

3. And then you are aſſur'd, that overcoming, you ſhall be Crown'd with Glory and Honour eternally, *Rev.* 2. 7. 'To him 'that overcometh will I give to eat of the 'tree of life, which is in the midſt of the 'Paradiſe of God, *v.* 11. he ſhall not be 'hurt of the ſecond death, and therefore 'muſt live eternally; *v.* 17. He ſhall eat of 'the hidden Manna, I will give him a white 'ſtone and new name; *v.* 26. 27. I will give 'him power over the Nations, and he ſhall 'rule them, as I receiv'd of my Father, *v.* 28. 'I will give him the morning Star; he ſhall 'ſit in judgement with me, and he ſhall be 'cloathed with my Glory and brightneſs; 'ch. 3. 5. the ſame ſhall be cloathed in white 'raiment, his name ſhall not be blotted out 'of the book of Life; there is more in it, 'ſhine there glorioufly, and I will own him 'as Conquerour and Triumpher before my 'Father

a meiosis.

'Father and his Angels, *v.* 12. Him that o-
'vercometh will I make a pillar in the Tem-
'ple of my God, and he shall go no more
'out; that is, I will settle him in Heaven
'with splendid Glory forever, *v.* 21. To
'him that overcometh will I grant to sit in
'my Throne, even as I overcame, and am
'set in my Fathers Throne. At every verse there is a various expression of this Glory, and to each added, 'He that hath Ears let 'him hear; this is added to the end of each Epistle to the several Churches.

Upon the whole you have all the Right and Title to this Happiness, the firmest assurance that possible can be given. He whose it is, hath chosen you for it, and that for you. Its all his own, and at his disposal, and he freely gives it you. He adopts you for his Children, and by the new Birth qualifies you for it, and entitles you to it. He espouseth you to his dear and only Son, who is Heir of all things. Its bought for you by an invaluable price and purchase. The title to it is clear'd up by Law. It's paid to you, as Wages for your Work. And obtain'd by Conquest and overcoming.

4. As we have it thus made sure in it self, so is it made sure to us, both with respect to God, and to our selves.

1. As to God.

1. He publickly owns all this, and makes an

an open discovery of it to all the World, and declares that he is not asham'd to be call'd their God, because he hath provided for them a City, *Heb.* 11. 16. A remarkable place that *Isa.* 45. 17, 18, 19. *Israel* shall be sav'd with an everlasting Salvation. 'Thus saith 'the Lord that created the Heavens, God 'himself; I have not spoken it in secret, in 'a dark place of the Earth. The seed of '*Jacob* shall not seek me in vain; I the Lord 'speak righteousness. God publickly owns all those Titles, Rights and Assurances, and as I may speak with reverence, seems to glory and boast in them; that he hath chosen us, that it's his good will, great pleasure to give us no less than a Kingdom; the Lord Almighty calls you his Sons and Daughters, and gives you his Spirit, that you may call him Father, chooseth and delights in you as a Spouse for his Son, *Rev.* 21. 9, 10. 'Come 'says the Angel, I will shew thee the Bride, 'and the Lambs Wife *2 Cor.* 6. 18.

2. As to all those, he adds solemn engagements, and his promise. How often hath God promis'd Heaven to his People? How is it expres't *Tit.* 1. 2. In hope of Eternal Life, which God that cannot lie, promised before the World began: And Gods people are not only called Heirs of Heaven, but Children, and Heirs according to the Promise, and Heirs with *Abraham* of the same Promise, and that they inherit the promises: Godliness hath the Promise of the Life that now is, and *Rom.* 9. 8. *Gal.* 3. 29. *Heb.* 6. 17.

of

of that which is to come. They which are
1 *Tim.* 4. 6. called, receive the Promiſe of Eternal Inheritance. He that is tried, and endureth Temptation, is Bleſſed, becauſe he ſhall receive the Crown of Life which the Lord hath promiſed to them that love him, and *Jam.* 2. 5. Call'd Heirs of this Kingdom, promis'd to you; therefore, though never ſo poor here, are rich in Faith.

3. This promiſe he hath confirm'd with his Oath. As God hath Sworn in his wrath, that Sinners and unbelievers ſhall not enter into that Reſt. *Heb.* 3. 11. 18. *Ch.* 4. 1. So hath he Sworn in his Love to this promiſe, that they ſhall enter into his Glory. *Ch.* 6. 16. *&c.*

4. He hath ſet to his Seal; he hath Sealed it with his Sons Blood, and Sealed it in their Hearts, by his Spirit. *Eph.* 1. 13. 14. Sealed with the Holy Spirit of Promiſe; and this is alſo given you as an earneſt; therefore adviſ'd *Ch.* 4. 30. not to grieve this Holy Spirit, whereby you are Sealed unto the day of Redemption.

5. He hath Written down our Names in the Book of Life, in thoſe Records of Heaven, that cannot be blotted out. *Phil.* 4. 3. Whoſe Names are Written in the Book of Life.

Luke 10. 20. *Rev.* 20. 12, 15. *ch.* 21. 27. *ch.* 22. 19.

6. He gives us the forecaſts, nay, the Kingdom comes down to us: We have it *in primitiis, in primordiis, in præcurſore.*

7. God

7. God hath not only given theſe aſſurances on his part, but alſo wrought in us thoſe Gracious Qualifications, that do abundantly ſhew it, that it's ours.

1. He hath given a lively Faith, that makes thoſe things abſent, preſent; and what is hop'd for, evident; now this raiſeth the Soul to do great things on this acconnt: *Moſes* by this, ſaw him that was Inviſible, and had this Eye to the recompenſe of reward, and therefore ſlighted *Pharoah's* Court and Crown. *Abraham* left his own Country, looking by Faith for this that is Heavenly, and ſo did all the *Patriarks* do and ſuffer by Faith, looking for this unſpeakable and matchleſs Glory. He that believeth, hath Everlaſting Life; how often is it ſaid Nay? 1 *Pet.* 1. 8,9. Whom having not ſeen, ye Love, in whom, though now you ſee him not, yet believing, ye rejoyce with joy unſpeakable, and full of Glory, receiving the end of your Faith, even the Salvation of your Souls. Faith goes up into Heaven, and views the Manſions, and feeds, and lives upon that Glory above. What ſays the Apoſtle 2 *Cor.* 4. 17, 18. We faint not though the outward Man decays, the inward man is renewed; why there is a far more exceeding and Eternal weight of Glory, it's juſt before us, and by Faith we look above theſe lower things, to thoſe not ſeen by the bodily eyes, that are Eternal; and therefore, *Ch.* 1. We Groan, and Long, and *Heb.* 11. 1. *John* 2. *laſt.*

and Wait. As Faith is the Evidence of that Glory, ſo Gods working that Grace in the Soul, is a ſure Evidence of his giving that Glory.

2. Upon this flow forth earneſt and importunate deſires, breathings and pantings, groanings and longings; which nothing but this Eternal Glory will ſatisfie. God hath begotten in you thoſe immortal deſires, that only God and Chriſt, and Heaven, can fill and anſwer. When *Luther* had a great Preſent ſent him, he goes to God, and ſolemnly proteſts, that he would not be put off with theſe things. So *David* often, my Soul Thirſteth after God, the Living God. *Pſal.* 17. 15. As for me I ſhall behold thy Face in Righteouſneſs, I ſhall be ſatisfied, when I awake with thy likeneſs: Whom have I in Heaven and Earth, but thee? Thou ſhalt guide me by thy Counſel, till thou bring me to Glory. My fleſh fail, that is bad; Heart fail, that is worſe; both fail, that is worſt of all, however thou art the ſtrength of my Heart and my Portion for ever. God hath wrought ſuch Hungerings and Thirſtings in the Soul, that nothing, but Bread of Life, Water of Life will ſatisfie; and therefore are theſe carried out in Prayers and Wreſtlings, and are bid to pray, and ſeek, and cry for no leſs than this Crown and Kingdom.

Valde proteſtatus ſum, &c.

Pſ. 73:25, 26.

3. Upon this is grounded a firm and ſure Hope, which wonderfully ſupports and encourageth

courageth the Soul; which God would never have wrought and given, but that he will anſwer and not diſappoint it, *Tit.* 1. 2. In hopes of eternal life, which God that cannot lye hath promis'd. 'See he hath begotten us 'again to a lively hope, to an inheritance in- 'corruptible, *&c.* And ſtill that we may not faint and queſtion all, that our hope ſhould deceive us, *Heb.* 6. 18, 19. That we might have ſtrong conſolation from this hope, this hope is an Anchor of the Soul, ſure and ſtedfaſt; this Anchor is faſt'ned on the rock Chriſt Jeſus, that all the Waves and Storms cannot ſhake or at leaſt break. Why ſhould God deceive or flatter ſuch poor Worms, to raiſe in us ſuch hope, if he would not fulfill it. If we do not deceive our ſelves, God will not fail nor deceive us.

1 *Pet.* 1. 3, 4.

4. Upon all theſe ariſeth an ardent Love, workings and breathings of Love to ſuch a Chriſt, ſuch a God, that will give ſuch great and glorious things, to ſuch poor wretchleſs Worms. When he cries out, oh the heighth and depth of God's love, he would love highly and largely, 1 *Pet.* 1. 8. Whom having not ſeen, ye love, and therefore long for and love his appearing; many promiſes of Heaven made particularly to this grace of Love. Eye hath not ſeen, what God hath prepar'd for them that love him. God ſo loves them, and they love God, that they ſhall live and love together for ever.

Jam. 2. 5.

5. Upon all ſlow great joy and rejoycing; joy unſpeakable and full of Glory; it is what the Soul really finds, rejoyce that your Names are written in Heaven; rejoyce and be exceeding glad, leap for joy, for great is your reward in Heaven, *Rom.* 5. 1, 2. there is Faith, being juſtified by Faith; there is love, peace with God; there are deſires expreſt in Prayer, we have acceſs now into his preſence to beg it; add hope of Glory, and rejoice in hope of this Glory.

Upon the whole we may certainly conclude, that Heaven muſt be ours; and that if we are wiſe to look to our ſelves, we ſhall be ſav'd in a wonderful glorious manner; and all the Devils in Hell, and Men on Earth cannot hinder it, nor ſtop us from it.

CHAP.

CHAP. VII.

I might draw some particular Inferences and useful Corillaries from this last Head. But I shall rather choose to press home the truth in particular, to perswade you to look to your selves. You have heard and read much of the dreadful condition of a lost Soul; and the blessed state of a Soul eternally sav'd: Now consider, doth not this highly and nearly concern me, am not I one of the Persons that must perish, or live happily for ever.

Obj. Before I proceed, some may object, at least think, that this Truth thus handled and prosecuted, seems selfiish and low, and not rais'd high enough, to act altogether for the promoting self.

Ans. My design herein is to raise you up to God, and above your carnal sensual selves, it's that God might have you wholly to himself, that he might have Head and Heart, Soul and Body, Tongue and Life, and to convince you, that in loving God sincerely, you love your selves most truly; God is graciously pleas'd to join his glory and our own good together. They cannot be separated; God would have you in this World mind your own eternal glory, in seeking his glory.

He tells you, it is for your Life, it's for your good, alas! our goodneſs extendeth not to him, but to our own Souls; as our ſins hurt not him, but our ſelves. 'Do they 'provoke me, ſaith God, do they not pro-'voke themſelves to the Confuſion of their 'own Faces. When Chriſt wept over *Jeruſalem*, was it not that they had loſt the things that did belong to their own peace. Chriſt ſays, 'Ye will not come to me, that you 'might have life, you will not let me ſave, 'love, and honour you, and make you eter-'nally happy: you will not ſuffer me to heal 'your Wounds, pardon your ſins, ſanctify 'your natures, juſtifie your perſons, and ſave 'your ſouls. Why will you dye, ſays God, 'and Chriſt ſays, come hungry and thirſty 'to be filled, poor to be enriched, naked to 'be cloathed, weary and heavy laden to find 'reſt for your Souls. It would be too large to run over the whole Scripture and ſhew you, it's all for your good. *Luther* ſaid, the whole Scripture doth nothing elſe but ſhew, that God is, and would be merciful to Sinners; therefore to ſeek our good and welfare in the right way, is not ſinful, but good and pleaſing to God.

Tota ſcriptura hoc agit, &c.

1. In obedience to his holy commands, he bids us ſeek the Kingdom, ſtrive, and run, and fight for Heaven; lay up in Heaven a good foundation. We may be Uſurers this way, lend to the Lord, and expect full and large

1 Tim. 6. 12, 19.

large payment? we may have an eye to the recompenſe of Reward. Chriſt himſelf had an eye to the Joy ſet before him, *Heb.* 12. 2. God would have us ſtedfaſt and immoveable, and abound in good, with an eye to the reward, 1 *Cor.* 15. *laſt.*

Omnis amor mercedis non eſt amor mercenarius.

2. It anſwers God's deſign and end in all Salvation-work, he was pleas'd in ſaving your Souls. It pleas'd the Father to bruiſe, to break his Son, to heal and ſave you, to kill his Son, that you might live; and this is the very travail of Chriſts Soul. All Chriſts deſign in coming into the World, in dying, riſing, aſcending up into Heaven, in ſitting at the right hand of God, is to do you good; certainly then it may be our delight and pleaſure. It's Gods end in all his Ordinances; his Word and Spirit, to call, convert, waſh, and ſanctify, comfort, ſtrengthen, and eſtabliſh you; Prayer appointed, that you may ask Wiſdom, and what you will, the Lords Supper to feed, revive, ſtrengthen, and eſtabliſh you; all Gods Promiſes are to fill your Mouths with Petitions; how much mercy lies ſcatter'd all over the Bible, for you to gather up and plead at the Throne of Grace; and God complains, when you will not come and ask freely, that your Joy may be full. This is Gods deſign in giving his Spirit, and all the bleſſed Graces, to comfort, and teach, and guide you, Faith, and Love, and Hope, and Joy, all for your good, Nay, Godly ſorrow, and mourning

John 14. 1, 2. I go to prepare a place for you.

In ſacris non Dicitus quantum.

for your advantage, 2 *Cor.* 7. 11. All Gods
1 *Cor.* 2. 7. Providences work together for your good, and he would have them so improv'd. God's design from all Eternity was to save us and make us happy.

3. The truth is, I cannot find that this everlasting Happiness, is offer'd or promis'd, or will be given any other way, *Rom.* 2. 7. God will give eternal Life to them, who by patient continuance in well doing, seek for Glory, Honour, and Immortality; and *v.* 10. Glory, Honour, and Peace, to every Man that worketh good, whether Jew or Gentile. You shall find that God doth cast off, and keep, and shut out all that are slothful, or that slight, neglect, and will not seek after this Glory.

I might propose four grand Enquiries of moment, to be searcht into, and Answer'd.

1. *Q.* Who or what this Self is, that is to be sav'd or lost?

2. *Q.* Since nothing is so near and dear, how is it that the most deceive and undo themselves?

3. *Q.* How great and dreadful is the loss, if Self be lost?

4. *Q.* How may we save our selves, or prevent this loss?

1. *Query:* Who or what this Self is, that is to be sav'd or lost.

1. *Neg.* It

1. *Neg.* It cannot be meant wicked sinful Self; it's pity this should be call'd Self; this is wholly to be cast out, cast off, and abhorr'd, or else true Self will be utterly lost. The Apostle, indeed, opposes himself to this, *Rom.* 7. 25. *With the mind I my self serve the law of God, but with the flesh the law of sin*; therefore comfortably and boldly concludes, *v.* 17. *It is not I, but sin which dwelleth in me*; for a wicked man to say so, is to say, *It's no more I, but my Self*, for he is nothing but a lump of sin; his Head sinful, full of vain wicked, worldly, proud, envious thoughts, he can say as to his Lusts, how many and sweet, (as *David* does of his God) he does meditate in those lower matters day and night, morn and even, and at noon, seven times a day, from the rising of the Sun to the going down of the same, his Head full of the World, Sin, and Vanity, he says to it, when I awake, work, and walk, I am still with thee, his Heart full of Wickedness, *Math.* 15. 19. Evil Thoughts, Murders, Adulteries, Fornications, Thefts, False-witness, Blasphemies, what a Cage of unclean Birds, what filthy crawling Vermine, *Gen.* 6. 5. The Heart evil continually, only so, deceitful above all things, and desperately wicked, hardned, proud, obstinate, unbelieving, full of mischief, pride, and envy; now all this trash and filthiness must be cast out, and such Self renounc'd; and the Heart must be made of Stone flesh, made pure, clean, tender, broken, teachable, so

might I have had ſhewn, Ears open to Vanity, Eyes full of Adultery, not ceaſe to ſin; the Throat an open Sepulchre, Feet ſwift to evil. But theſe blind Eyes muſt be open'd, theſe deaf Ears unſtopped, theſe Mouths fill'd with Prayers and Praiſes; it is a whole Body of Sin, *Rom.* 7. 24. This certainly is not the true ſelf.

2. Worldly Self, nor all the things of this Life, that belong to the Body, with all Relations, and deareſt and neareſt Friends, are not this Self. Though theſe conduce much to the comfort of our Lives, and to the ſupport of Self; yet all theſe may be ſav'd, and Self loſt and periſh.

1. There is a ſinful worldly Self; when Men ſeek theſe things wholly and only apart from God, thus are they ſaid to eat for themſelves, and drink for themſelves, *Zech.* 7. 6. faſt and feaſt to themſelves, *v.* 5. If they pretend to pray, it's but howling, and crying only for Corn and Wine, *Hoſ.* 7 14. This men judge, ſeeking themſelves, it's a miſtake. Men are undoing themſelves in thus over-loving and over-caring about the World. Here and there ſome ride full poſt to Hell in full exceſs of Riot, but how many go on ſoftly and ſmoothly to Hell in worldly cares, fears, joys, hopes, or ſorrows. This is a ſelf, Soul-deſtroying ſin, without great noiſe and obſervation. You may mark out a Drunkard, a Swearer, *&c.* But a worldly wretch

wretch paſſeth for a ſober man, and ſhelters himſelf under Scripture, 1 *Tim.* 5. 8. worſe than an Infidel, if not provide for himſelf, his own. Whereas this was ſpoken againſt the Widow, that liv'd in pleaſure and luxury, *v.* 6. the Idle that wander from Houſe to Houſe, and eat others labour, 2 *Theſſ.* 3. 11. It's far from encouraging ſinners to mind nothing but Earth, and not mind Heaven, not touch the Bible, or put up one prayer all the Week; nay, be grudging the Lord's day as too long and needleſs, *Amos* 8. 5. *When will the Sabbath be gone.* Certainly that is no Self-love, but Self-hatred, elſe why is the word of God ſo much againſt it? Chriſt ſays, *Math.* 6. no leſs than three times, *Take no thought*, 25, 31, 34. *Love not the world, nor the things of the world*, 1 *John* 2. 15. *You cannot love God too*, *v.* 15. beſides what is in it but the Luſts of the Fleſh, the luſt of the Eyes, and the pride of Life, *v.* 16. and it is not of God; that is the love of the exceſſes, greedy deſires and reachings after more gain; and Ambition, Vain-glory, affecting great Honour; it all paſſeth away, *v.* 17. and therefore not worth our love, that ſhall laſt for ever, if fix'd on God the eternal object. God accounts it Adultery in Men or Women, *Jam.* 4. 4. though men think they may thus love the World and God too. No, you make this your God, and it is Idolatry; you muſt not labour for the Meat that periſheth? nor lay up for your ſelves treaſures on Earth; lay up *John* 6. 27. *Math.* 6. 14.

up ſomewhat you may, but not as treaſures,
Col. 3. 1, 2. or as what is laſting; nor ſet your affecti-
ons on things below, if you will ſweat, and
1 *Tim.* 16. 9, 10. tug at and after it, you will pierce, hurt your
ſelves, moſt men believe it not, but think
they do themſelves much good, pleaſe, glo-
ry and boaſt themſelves in it: You muſt be
content with godlineſs, and account that
great gain, *v.* 6. Nay, God would not have you
1 *Cor.* 7. 29. ſet your Eyes on it, nor much mind and va-
lue them. Now can you imagine that this
is true Self-love, that is ſo pernicious and de-
ſtructive.

2. There is a loving Houſes, Money, Plea-
ſures, Friends, Relations, and that is not
this true Self-love. If it be exceſſive it's dan-
gerous and deſtructive; loving Wife, Hus-
band, Children, too much, is a great ſin, a
great ſnare; when Relations are pleaſing,
they often lull aſleep in ſin and ſecurity, more
than when froward and croſs ſometimes. How
many loving Husbands and Wives, tender
indulgent fond Parents and Children hurt
and deſtroy one another, kill with this kind-
neſs; many ſuch loving tender Relations
ſpend away their precious hours and days to-
gether in ſloth, folly, and Idle diſcourſes,
and go on together quietly to Hell. Not pro-
voke one another to love God and to good
works. What a dreadful ghaſtly meeting
will there be at the laſt, between careleſs in-
dulgent Parents, and wicked, looſe, idle
Children; when the Child ſhall ſay, my Fa-
ther

ther or Mother never watcht over, reprov'd, exhorted me. It's true, I had Meat and Drink and Cloathing from them, but not a word of my ſad condition by Nature, of my need of a Saviour, of my danger of thus periſhing Eternally. How many rules are given to all theſe Relations? So far as you neglect them, or ſin againſt them, ſo far you wrong your ſelves and one another.

Epheſ. 5. 22,25 *ch.* 6. 1. to 9. *Col* 3. 18. *ch.* 4. *beg.*

To come yet nearer, loving ones own Body apart from the Soul, is not this true Self-love; nay, often Self-hatred, as Fleſh and Spirit are oppos'd; this is call'd Self in ſome ſenſe, as *Job* 1. 12. *All that he has is in thine hand, only upon himſelf lay not thine hand, chap.* 2. 4, 5. Therefore Satan ſays, the Cattle and Goods, and Houſes not ſo near, but touch him cloſe to the Skin, *v.* 5. touch his bone and fleſh, ſo *v.* 7. he ſmote him with ſore boils. I confeſs this ſeems near Self, and it is part of Self; but how many thouſands ruine their Souls, that take great care of the Body. All your care may be what to eat, and what to drink, and what to put on, ſtrive, run and ride, riſe early, and go to Bed late, ſpend your ſtrength, and labour hard, *Iſa.* 55. 1, 2. and yet periſh for want of real Bread, and what will ſatisfy and do you good. How will theſe pains, ſweating, labours, and contrivances about this poor frail Carcaſe, that muſt lye rotting in the Grave ſhortly, riſe up in Judgement againſt many, the moſt that could not ſpend one

one hour in a week, one quarter of an hour in a day about their precious and immortal Souls; and this is their folly, in earneſtly ſeeking only the things about the Body, Houſes, Money, Food, *&c. Phil.* 2. 21. Though they ſeem to ſeek their own things, they account it ſo, it's their miſtake. Is that man wiſe for himſelf, that lives in a City or a Country for five or ſix years, and is to remove to another for hundreds and thouſands of years, and ſhall have no proviſion in that Countrey, but what he now lays up and ſends thither whilſt here, and yet he ſpends all his time in building here, and trimming and dreſſing here. Is he mindful of himſelf that knows his Soul muſt out of this Tabernacle, and provides not an Houſe in Heaven. Cannot ſay, as 2 *Cor.* 5. 1. We know we have one, but ſay at laſt, whither art thou going my dear precious Soul.

O anima-la vagula blandula, &c.

2. Why then certainly the Soul of Man is the true ſelf. At firſt Man is denominated by it, *Gen.* 2. 7. *And man became a living Soul.* What the Soul of the Man is, that the Man is. Not but that the Body alſo partakes of this care and happineſs. Compare *Math.* 16. 26 with *Luke* 9, 23. In the former, it is, he looſeth his Soul, in the later he looſeth himſelf, or is a caſt-away, therefore Chriſt ſaith, we ſhould not fear them, that cannot kill the Soul, *Math.* 10. 28. and God bids ſinners incline their Ears to him, and hear and their Souls ſhall live, and their ſouls ſhall delight

in

in fatness, *Isa.* 55. 2, 3. all is well, when the Soul lives and prospers. *Come unto me*, saith Christ, *Math.* 11 28, 29. *and you shall find rest to your Souls.* Therefore the Wise man saith, and God by him, *Prov.* 11. 30. *He that winneth Souls, is wise.* As a man gains or loseth his Soul, so is he blessed, or miserable. What doth an Hypocrite gain? when God taketh away his Soul, *Job.* 27. 8. truly, just nothing. What a Fool was the rich man, *Luke* 12. 19. to say thou hast Goods laid up for many years, therefore Soul take thine ease; alas, poor wretch! his Ground and Barns had not suitable Food for his Soul; but God says, *v.* 20. *Thou fool, this night thy soul shall be required of thee*; that must go to another place, and then whose shall all those things be? So is he that layeth up treasure for himself, *v.* 21. and is not rich towards God; that which he mistakes for himself, but is not true Self. When God at first made *Adam*, *Gen.* 2. 7. God made the Body of the dust, but the Soul was the breath of God, and therefore it is said, *Man became* a living Soul: That was the Man, that Noble, High, Heaven-born Being. Oh that Men did but know the worth of their Souls, immortal Souls, capable of enjoying God to all Eternity, made by God at first as part of himself, and redeem'd by Jesus Christ, and therefore a Soul is more worth than a thousand Worlds, what give in exchange, nothing, not all the World? And how are

these

these precious souls slighted and despis'd? Each of you have a Soul within committed to your Charge and Care, that is more than if you had an Empire, the care of the whole World. It's what the Soul, is that the Man is; and so all the good that concerns and constitutes that, makes the man. It's observable, *Eccles.* 12. 15. *Fear God and keep his commandements, this is the whole duty of man*; so we render it in our Translation duty; but in the *Hebrew* it's only, The whole, *This whole man*; this is all, and gives them a strong reason, *v.* 14. for there is a great day of Judgement, when, according to this, Man will be lost or sav'd.

דבר
הכל
האדם

Upon this Head of True Self, I lay down these four Propositions.

1. *That most men are apt to loose this real Self.*

2. *That yet nothing is nearer or dearer than this Self.*

3. *That if this Self be lost, all is lost.*

4. *That if this Self be sav'd, all is sav'd.*

1. *Prop.* Most men are in danger of deceiving, undoing, and loosing themselves. Some loose their Money, some their Credit, others their Trade, many their Health, some their Lives; but most loose their Souls, themselves, that are wise and careful to save all

all other things. They are not ſenſible of this loſs, nor ſo much afraid of it. Many that will not give you a Penny, nor a Shilling, will give you two or three hours of precious time, more worth than thouſands of Gold and Silver. Many that will be watchful you do not pick their Pockets, rob their Houſes, cheat them in their dealings, will lock up their Cheſts, their Houſes, watch againſt Fire and Storms, and yet will let the Devil and the World rob them of their Prayers, of their Reading, hearing, ſteal away the Word, ſome not ſuffer Weeds in their Gardens or Fields, will ſuffer Cares and Riches to choke the good Word. Many that are wiſe and provident, ſaving and ſcraping for the World, are very expenſive, laviſh, and prodigal of precious ſeaſons, and means of Grace. This is not the condition of one, or a few here and there, but it's indeed the ſad fooliſh condition of the moſt. Many ſhall be wiſe, give good advice about Mens Affairs in the World, and others ſhall take good counſel and warning about their Eſtates, their Ground, their Cattle, their Friends; and yet be altogether negligent of their own good, and love not faithful dealing about their Souls. It's ſtrange to obſerve many, they will feed their Horſes, their Oxen, their Hogs, and ſtarve their Souls; ſave, if poſſible, all things but themſelves. Angry with any that will cheat and couſin them, and in the mean while cheat themſelves, and not diſpleas'd.

Math. 13. 19, 22.

pleas'd. Nay, many Learned, that underſtand moſt Languages, ſtudy deep Points, skilful in Arts and Sciences, but ignorant of themſelves, careleſs of their own Souls; know many, moſt things better than the ſtate of their own Souls.

Many good Husbands, thrifty about their worldly affairs, ſober and innocent as to others, and yet wholly negligent in their duties to God, and ſo cheat their own Souls. Many Women good Houſewives, provident and induſtrious about the World, but never pray to God, nor think ſeriouſly of Eternity. You may find the Houſe cleanly, the Food wholeſom, and ſavory, their entertainment courteous, their behaviour obliging, the Houſe well order'd and furniſht with neceſſaries, and the Soul and Life all out of order, the Head empty of ſaving knowledge, and the Heart dead and harden'd in ſin; not one word of God or Chriſt with delight and ſerious enquiry. The Bibles lye in their Windows, but very ſeldom in their Hands, taken up ſeldom all the Week, unleſs on the Lords Day, and then read in a cuſtomary careleſs manner; not ſearch and dig as for a hid treaſure, far from crying after knowledge, ſeldom or never down on their Knees alone one quarter of an hour, to pray for Pardon, or a Kingdom of Glory. Alas! alas! can the moſt thus delude and deceive themſelves, and think this is ſtriving to enter in at the ſtrait Gate, and that this is taking Heaven by violence.

Prov. 2. 1.

How

How many Trades-men, Husband-men, Labourers, Servants, Parents, Children, all buſie about other matters, and neglect their own Souls, ſpend two, three, or four hours in idle tattling, it may be ſinful and vain, at Cards or Dice, or ſpeaking againſt their Neighbours, whole Winter Evenings ſpent in a ſluggiſh, lazy way, telling idle ſtories by the Fire, not a Chapter read, and if pray a quarter of an hour, that is too long, and they are weary and ſleepy, but not a word of thoſe complaints before. Thus all fooliſhly deceive themſelves, and whole Families go quietly to Hell together; ſome quarrel, and diſcontented go on in a more broad and open way to Hell. Some ſpend days and nights in Taverns and Ale-houſes, many pretious idle hours and days in Coffee-houſes, and ſuch publick places, where men are cheating themſelves of time, that is more pretious than all the treaſures of the Earth, throw away the Purſe, and then throw away the Jewels and mony in it. It's a ſeaſon to pray in, to love God in, to prepare for Glory in. Yet the moſt, I had almoſt ſaid all, are guilty of cheating themſelves daily of their beſt treaſure, and yet complain and cry out, when God comes to take it away by death. Why ſhould God continue that, which they know not what to do with, but call their ſports their paſtimes to waſt it away? You will find at laſt, there was not one hour or day in your whole life, that you

could ſay, This is mine own, and I may do with it what I pleaſe. What ſhall be ſaid or done to convince the moſt of this folly and madneſs?

2. *Prop. That nothing is ſo near and dear as Self.*

Nothing can be ſo near and dear as Self. I know Relations and tender Friends may be dear, *Rom.* 5. 7. Scarcely and peradventure dye for a Righteous man; who, where, is the Man or Woman that would lye forty years in torment for another? I have obſerv'd the loving Wife, the tender Mother, weep and refuſe to be comforted, at the death and loſs of the belov'd Relation, but ſuch in time return to their food and ſleep, and ſoon forget the Grave. As *Abraham* ſays to *Sarah*, Gen. 23. 4. *that I may bury my dead out of my ſight.* This hath been a great ſnare to make neglect our ſelves, our great fondneſs to Relations; *Love thy neighbour as thy ſelf* ſuppoſeth Self dear, and that which hath the preheminence; if I dye, rot, and am undone, what though my Son or Daughter, or any Friends, eat, drink, and laugh? How little are we concern'd about our Grand-fathers, or Grand-mothers, nay, about our Fathers and Mothers, that dyed twenty years ago? Are we thoughtful how 'twas with them the laſt Night, the laſt Week, the laſt year? It may be they pity'd, and wept over us,

us, if we were hurt, or in danger of it. And thus will our Children deal with us; it may be go from the Grave, and either please themselves in what we leave them, or fall out about it, *Eccles.* 4, 16. they that come after shall not rejoyce in us, *Job* 14. 20. The Father is laid in the Grave, *v.* 21. *His sons come to honour, and he knows it not*, or they are brought low, and it's all one to him, but, poor wretch, he is tormented in Body and Soul, *v.* 22. The Son rants and roars on an Ale-bench, or Tavern, spending that the Father greedily, or unjustly, got, and see roaring in Hell for it. Foolish besotted Creatures, that we do see, and yet cannot see it, so as wisely to consider it. Many Parents are fond of those Children, that at present despise and laugh at them, and will rejoyce at their Death.

3. *Prop. That if I am lost, all is lost, as to to me.*

When I dye, this Heaven, Earth, and Seas are nothing any more to me. Here I make a great ado about Houses, Estates, *&c.* 'Twill not be long with me as now 'tis; it's but a little while, and Houses will be no Houses to me, Food and Cloathing nothing to me, I must lye down in the dark, cold, silent Grave, Night and Day, Winter and Summer. These Eyes shut up, these Ears and Mouth stopt with dirt and rottenness. How ghastly is the sight of some dying men? Their Eyes sunk in, their Throats scorcht

with drought, their Bowels and Heads rackt, their Limbs failing, their faces gather paleneſs, it may be their Souls full of horror and confuſion; and their Friends ſtand by, weeping and ringing their hands, but cannot eaſe their pains, heal their wounds, ſtrengthen their limbs, refreſh their bowels, ſcatter their fears, pardon their ſins; it may be, it's terrible to them to ſee ſuch miſerable comforters; it may be, increaſe their horrour, to think how they have ſinn'd with them; but alas, poor wretch! the ſtanders by ſay, let him alone, diſturb him not, leave the Room, let him alone now, what, that dear Friend I ſo often embrac'd, ſo much delighted to converſe with; ay, be gone, that Tongue muſt ſpeak no more to thee, he is ſpeechleſs, he gapes and ſweats, groans and ſhrieks out; what, let him alone, to whom? to cruel Death, he is now in other hands, it may be dragging before an angry God. Now what if a loving Wife, and many tender Children wept over him, if his Heart be not right with God, all about and before him are nothing to him. Well, but he is dead, why then provide to have him out of the way, lay him in a winding ſheet, lay him in the Grave, throw dirt upon him, cover him deep enough, that he ſtink not, away the attenders go, and all the once neceſſary proviſions; but in the mean while, where is the poor Wretches Soul? appearing before God's Tribunal. Now judge ſeriouſly, and believe it

it aforehand, that all the World is nothing to you, if you periſh.

4. *Prop. On the other hand all is well, if we are ſav'd.*

We can part with Friends here, to go to better above. Said a good man to one weeping by him, *Weep not for me, I am going to a Father that will do me no hurt.* How pleaſant and comfortable, to ſee a good man or woman dying with Triumph and Joy; its beyond all the great Things, and Splendour, and Acclamations of this Life. This day of Death is better than the day of Birth. I thank God, I have ſeen and heard many depart triumphing, and without horror, and amazement, told me, 'Once 'Death was terrible, but now it's nothing 'to me to dye, I long to be diſſolved, *Come, Lord Jeſus, come quickly.* Another ſaying, expreſſing a great deſire and willingneſs to dye, 'Was ever weary Traveller afraid 'of coming to his Journeys end too ſoon, 'or Heir to his Inheritance; I am as ſure 'of going to Heaven, as that now I ſee 'you. Another juſt gaſping out his laſt, ſaid, 'The Glory is unexpreſſible I now 'ſee. Another ſaid, 'I am not afraid to 'dye, not becauſe I have been ſuch a good 'Servant, but becauſe I am going to ſo 'good and gracious a Maſter. Now, can any thing be grievous or troubleſome to ſuch a one, that is going to reſt, and then all is well? 'It's but a dirty Lane

'to my Father's Palace, a dark paſſage 'to my Heavenly Manſions, it's but ſhut-'ting mine Eyes, and I am in Heaven, ſaid one dying, to her tender, dear Child, 'I love you well, but my Chriſt and Hea-'ven better. Nothing can be ſo near and dear as Self.

CHAP.

CHAP. VIII.

2. Query. *Whence isit, that men are ſo apt to deceive and loſe themſelves, when nothing is ſo near and dear and nothing can make amends for this loſs?*

This is worth our ſerious Enquiry.

1. IT is from our ſelves.
2. From others.

I could give many Reaſons from our ſelves.

1. Here is one in the Text, becauſe we think our ſelves to be ſomewhat. It's hard to convince Men, that they are nothing, Men will deceive themſelves. Who could imagine, that men ſhould be poor, and blind, and miſerable, and naked, and yet think themſelves rich and need nothing, *Rev.* 3. 16, 17. men are not ſuch Fools and ſo miſtaken about this World. Will any men ſow Chaff, and expect to reap Wheat? And the Apoſtle ſays, *Be not deceived, God is not mocked*; no doubt of that, if we deceive our ſelves and others, God cannot, will not be cheated. Hear *v.* 7. following my Text. *For whatſoever a man ſoweth, that ſhall he reap.* *Gal.*6.7,8. Who doubts of that? yet *v.* 8. though men ſow to Corruption, and for Hell, they hope to reap Heaven. Again ſays the Apoſtle,

1 *Cor.* 6. 9. *Know ye not, that the unrighteous shall not come to heaven, be not deceiv'd?* intimating, that such gross abominable sinners are apt to deceive themselves, and Idolaters, and Adulterers, and Drunkards, that live and dye so shall be sav'd; ay, but they are deceiv'd. Now is not this common amongst us, do not such as never pray, such as are ignorant, prophane, idle, ready for every evil work, reprobate to good, lye down and rise up, bid their Neighbour good morrow and good night, eat and laugh, plow and sow, and reap, take all the times and seasons, and never fear Hell, nor care for Heaven, and yet doubt not but all will be well, and be angry, if any question or doubt of it.

2. From non-consideration, from want of serious consideration, and diligent search and enquiry. Men will not sit down and consider what they are, what they ought to be, what they might be, what they are doing, nor whither, they are going. They are not at leasure, at least not at present, it may be they may hereafter. I doubt not but there are many in Hell, that did resolve to call themselves to a strict account once before they died, but that once never came. One adviseth, he that would resolve to repent one day before his death, should this present day, because he knows not whether he shall have a morrow. Oh! that men could be brought to this great duty of Self-examination,

tion, and ſerious Conſideration, and to put ſome cloſe and ſearching queſtions to themſelves. Am I really converted, and new-born, or no? Am I a Child of God, or the Devil? Certainly there is and muſt be a vaſt difference betwixt Heaven and Hell, and there muſt be a very great difference betwixt the Heirs of ſuch Glory, and the Fire-brands of Hell. Can I think, God will give ſuch matchleſs Glory to the one, and throw the other into unquenchable burnings, but that he makes a mighty change on the one here? Wherein doth it appear, that I differ from others, that I fear are going in the broad way to deſtruction? What do I more than others, do not even the Worldlings and Carnal the ſame? What if I ſhould be deceiv'd and undone to all Eternity? What if I cry peace to my ſelf, if God ſpeaks not peace, if his Word ſpeak no peace, if mine own Conſcience and Life ſpeaks no peace? What ſmall matters do ſatisfy and content the moſt? Had they no better Evidences for their Eſtates, no better grounds to Hope well, as to their Health and Lives, than they have about their Souls eternal Life, how uneaſie and reſtleſs would they be? But men will not ſet ſome time apart, ſit down alone, ſearch their Souls and Lives, debate matters with themſelves; ſome ſuch queſtions as theſe may be of a great uſe. I know I was born in ſin, and conceiv'd in iniquity, have I found any real change, can I ſay, whereas I was blind,

blind, now I ſee? Again, every day I am buſie, Head, Heart, and Hands employ'd. Are my thoughts Spiritual and Heavenly? *Pſ.*104.34 Can I ſay to God, my meditation of thee is ſweet, and in the multitude of my thoughts, *Pſ.*94.19. let them be of the great and rich things of *Pſ.* 139. 17, 18. the World, or of the troubles, croſſes, and loſſes, *thy comforts delight my ſoul.* Nay, cry out experimentally, *How pretious are thy thoughts to me, O God, how great the ſum, more than the ſand, when I awake I am ſtill with thee.* Do I love God with all mine Heart and Soul, and hate every falſe way? Do I pray as one that believes God will hear and anſwer? What are all my Prayers, if they do not reach Heaven, and mine Heart and Life? Do I believe that ſome mens Prayers are an *Iſa.* 1. 11. abomination, as well as their ſwearing and *to* 14. curſing? Do I groan and ſink under the ſin *ch.* 66. 3. I confeſs and beg pardon of? Do I grieve, weep in bitterneſs of Spirit? I muſt weep now, or roar in Hell. Am I reſtleſs, crying mightily and continually to God, till I obtain pardon, peace and healing? Alas! the moſt do but trifle in their ſolemn addreſſes to God? Where are the Perſons that do pour out their Souls in Complaints and importunate Requeſts? Do I verily believe, that God delights in thoſe Prayers, and not delight in *Luke* 18.1 *&c.* them my ſelf? Why ſhould I deceive my ſelf with empty dead ſervices, that God is not, cannot be pleas'd with, as good never a whit, as never the better? How many, would they

ſit

ſit down and conſider, would find, that they verily believe God will not hear them, nor regard ſuch work; is it ſuch a Prayer, ſuch a Faſt, ſuch hearing as I delight in? And therefore have they not boldneſs in God's preſence. Thus may you ſearch and inquire as to every Duty, and the whole courſe of your lives. Conſider and enquire, am I now doing what God requires, both for matter and manner; can I expect God ſhould ſay, *Well done, good and faithful Servant*, when I am doing little or nothing that is good? Can I believe that this is ſtriving to enter in at the ſtrait Gate, at leaſt ſo to ſeek as to be able? May I not fear, though I ſhould at laſt ſay, *Lord, open*, I have heard many Sermons, read many Chapters, that God ſhould ſay, *depart, I never knew you*, that is, to approve of you, or delight in you. I knew your Hypocriſie, but not your ſincerity. Can I think that all I do from morning to night, from the beginning of the Week and Year to the end, is running, and ſo running as to obtain. Is this ſtriving as for the Maſtery, fighting as for a Crown? Is this idle, lazy, ſenſual, vain, unprofitable life, labouring and watching, and taking Heaven by violence? For the Lords ſake, for your Souls ſake, ſearch and deceive not your ſelves. Would you but bring your Hearts and Lives, words and works to the Touch-ſtone, to the Balance, to the light of the word, and ſtand to a trial? What traſh, what triflings would you

Luke 13. 24.

v. 25, 26, 27.

Math. 7. 25 26.

1 *Cor.* 9. 24, 25, 26.

The ſluggard lying lazy and idle, ſaid, O utinam hoc eſſet laborare.

you find much, that now goes for duties and ſervices. Alas! men will not be faithful to themſelves.

1. Did Chriſt, the Apoſtles, the Prophets, and all the good men of old thus live as I do? Did not they deny themſelves, go croſs to the ſtream and courſe of this wicked world, were zealous and abundant in doing good; pray morn and even and at noon, ſeven times a day pray, praiſe, meditate on the word day and night, have reſpect to all God's commandements? Now I hope for the ſame mercy, call the ſame God Father, hope he will love and defend me as them; why then ſhould I not do the ſame work, as well as expect the ſame reward? If I have *Jacob*'s God and refuge, I muſt have *Jacob*'s hope and reliance;
Pſ. 146.5. if *Abraham*'s bleſſings, have *Abraham*'s Faith, Obedience, Self-denial, be ready to offer up our *Iſaac*'s alſo. I know not, why we ſhould not labour to be as any of thoſe before us; pray and praiſe, and love as much. Can we think, that thoſe things were written
Rom. 15.4. only for us to read what they did and ſaid? why, they are gone to Heaven, but we muſt believe the ſame, do and ſuffer as they. The Apoſtle plainly ſays, *Heb.* 6. 11, 12. *Every one of us muſt ſhew the ſame diligence to the full aſſurance of hope to the end, nor muſt we be ſlothful followers of them, who through faith and patience inherit the promiſes*; that is, if we will come to their end, to their reſt and happineſs, we muſt

must tread in the same steps, go the same way daily.

2. Can we imagine, that God should give so many counsels and warnings, so many precious choice encouragements, promise such great and good things, only for us to live careless, loose, slothful lives? Need so much be said, to persuade me to rise, eat, drink and be merry, or walk in the Fields, follow my Trade, it may be pray or read a quarter or half an hour; on God's day read an hour longer, hear a Minister pray and Preach an hour or two, get home and eat and drink and never speak of the word more; though never so many rules, follow not one of them farther than it consists with mine ease, interest, or humour?

1. Would a man consider things aright, is this to be stedfast, unmoveable, always abounding in God's work, because God will abundantly reward us; is this to be fervent in Spirit, not slothful in business, to give all diligence, to work out our Salvation? Is this to spend our selves and be spent, to pray without ceasing, to pray evermore, to watch and pray, to pray and not faint, *Luke* 18. 1. need we put on the whole Armour of God for this? *Eph.* 6. 10. *to* 17. need we a Breast-plate, an Helmet, a Shield, a Sword for this? Need we watch and take heed, and keep our Hearts with all diligence for this? 1 *Cor.* 15. *last.* 1 *Pet.* 5. 5, *to* 11.

2. Are

2. Are we not aſham'd to think, that God ſhould give us his Spirit, his Grace, his Miniſters, his Goſpel, ſuch a bleſſed Word to enable us, and yet to do nothing; that God ſhould change us, turn us from darkneſs to light, open our Eyes, Ears, and Hearts for nothing? Did we but conſider how many expreſſions there are in Gods word to this purpoſe; that his Grace ſhall be ſufficient; that his ſtrength ſhall be manifeſted in our weakneſs, what to do juſt nothing, or what is worth nothing? Are we not born anew to great and high things?

3. Can we enjoy ſuch rich, choice, and diſtinguiſhing priviledges from the reſt of the World, and not do more than they? What be God's Children, Chriſt's Brethren, his Members; and all for mean low work. Say, what the Children of the King of Heaven do ſuch low ſordid things, ſuch baſe vile things? Would men but put ſome ſearching queſtions, how ſoon would they ſhake their confidence, and yet ſo eaſily deceive themſelves?

4. Am I not aſham'd and confounded to think, that God ſhould now promiſe, and at laſt give, a Crown and Kingdom unto me, that am ſo ſlothful, careleſs and unprofitable? Its true, I enjoy great Priviledges, but do little work; I confeſs, the beſt and moſt faithful unwearied Servants muſt acknowledge, that the doings as well as ſufferings of this preſent time, are not worthy to be com-

compared with the Glory that ſhall be reveal'd in them, and wonder, that their light work, which is but for a moment, ſhould, thorow rich Grace, work for them a far more exceeding and Eternal weight of Glory, and it may be well ſaid, that Eternal Life is the free gift of God; and that its their Fathers good Pleaſure to give them a Kingdom; there is no compare between the work and the wages; therefore God ſays, *Well done, thou good and faithful Servant, thou haſt been faithful over a few things, I will make thee ruler over many things.* But then how can I, that have not only laid up many of my Maſters Talents in ſloth and idleneſs, but have waſted away moſt of them in ſin and exceſs, expect that God ſhould ſay *well done*? When I have neither been a Servant, nor good, nor faithful in a few things; but rather expect he ſhould ſay, *thou wicked and ſlothful ſervant; take all from him, and caſt that unprofitable ſervant into outer darkneſs.* Why ſhould we thus flatter our ſelves? When God ſays, not only the tree that brings forth bad, but the tree that brings not forth good fruit, muſt be hewn down in judgment and caſt into the Fire.

Luke 12. 32.

Matth. 25. 21.

v. 26. 28, 30.

2. From others. Another great cauſe of our deceit, is, from others; but this alſo ariſeth from our own folly and wickedneſs; others could not hurt us, were it not from our ſelves.

1. By

1. By comparing our ſelves with others, 2 *Cor.* 10. 13. meaſuring themſelves by themſelves, and comparing themſelves amongſt themſelves, they are not wiſe. Men are apt to think, I am not worſe than my Neighbours, and moſt about me are as bad one way or other as I am, and they are not troubled, and why ſhould I be ſo inquiſitive and ſolicitous? Indeed here and there is one, or a few, more preciſe and exact, but thoſe have their failings another way. I will venture with the reſt; this is a dangerous ſnare; men argue not thus as to this World; my Neighbours are many of them poor, and therefore I will not endeavour to be rich. But God plainly tells them, that the moſt go on in the broad way to Hell, and that you muſt not follow a multitude to do evil. There was but one *Noah*, one *Lot*, one *Micaiah*; was it any eaſe or relief to them, that they all periſht together? but if thoſe that appear good are bad otherwiſe, God caſts them off, if really bad; if but failings, God is ſevere againſt them, as againſt *Moſes*, *Aaron*, *David*, *Eli*, and many others.

2. By reſting upon the judgment and approbation of others, or rather upon their connivence, ſilence and forbearing you.

1. It may be, others ſay nothing to you, let you alone from day to day, and week to week. It may be Relations, near and dear Friends, ſome careleſs Parents. You may be

be apt to think, (if you think any thing at all about it) were my condition so bad, so very dangerous, some would be so kind to tell me mine own, and warn me to flee from the wrath to come. But we meet each other often, salute kindly, enquire of the bodily welfare, about the times and our affairs of the World, but not one word of God, nor about our Souls; surely therefore there is no danger. But,

1. Consider that few, very few, are really concern'd about their own Souls, and therefore you can't expect they should be so about yours: They are sick themselves to the very Heart of the same Disease, of sloth and carelesness, and sensuality, and can you reasonably expect they should reprove, or warn, or exhort you to those duties, that they do not mind themselves? besides, they are busily employ'd about the same worldly designs and matters, as you are, and are not at leasure, nor have they any Heart for these great and spiritual things; they are of the World, *John* 8. 23. therefore speak they of the World. Christ makes a great difference betwixt his and the rest. *John* 17. 14, 16, *They are not of the World, even as I am not of the World, therefore the World hateth them.* Now, were you ever hated and persecuted, because you differ from the World? you rather please your selves, that you agree with them.

2. Thoſe that are concern'd about their own Souls, yet know, that you will not take it kindly, if they ſpeak plainly to you: You know not their thoughts of you by their ſilence. Moſt think hardly of each other, though few ſpeak plainly and freely; judge not by their ſilence, that they approve of you. There are very few faithful Friends to Mens Souls. It may be ſome are ſo guilty themſelves, that they are aſham'd, as well as afraid, to reprove, warn or admoniſh you.

2. It may be others commend you to your faces, think well and approve of you, this is a dangerous ſnare; and yet it doth pleaſe and tickle the moſt; but what is this, as to the goodneſs of your condition? Men are very falſe and deceitful, and may commend you, when in their Hearts they condemn you; they are weak and ſhallow, and ſee not your inſides, nor know your Hearts, and obſerve but little of your actions, and are apt to paſs a falſe judgement for or againſt, as they are pleas'd and affected. They know not your down-lying and up-riſing; beſides, 'twil ſtand you in no ſtead, *Luke* 16. 15. *Rom.* 2. *laſt. Whoſe praiſe is not of Men, but of God.* 2 *Cor.* 10. 18. *Not he that commendeth himſelf, nor whom Man, but whom the Lord, commendeth, is approved.*

CHAP.

CHAP. IX.

3. Query. *How dreadful thy condition, if lost at last? Better I never had a Tongue, an Ey, an Ear, an Hand, than not employ all for God; better I had the Heart of a Dog than a wicked Heart, not to love God.*

1. How sad will it be with you dying, and at Judgment?

2. How sad is your condition at present, all in Judgement and a Curse to you?

1. HOw sad and dreadful will it appear at the last day, how terrible and ghastly, and amazing will it be, to part with these empty bubbles and toys, and have real confusion and astonishment? Could you always delight your self with these, 'twere somewhat; but Death strikes the quaffing Boul, the full Glasses, out of the Gallants hand. What a dash had *Belshazzar*, *Dan.* 5. *beg.* amidst all his Lords, quaffing and carousing! *v.* 6. *his Countenance chang'd, his Thoughts troubled, the joynts of his Loyns loosed, his Knees smote one against another.* What, a small drop imbitter a Crown, spoil a Feast? *Mordecai's* not bowing the knee spoil'd *Hamans* satisfaction in all he had. *Esther* 5. 12, 13. So little Leaven sowre the lump, and how

ſoon all gone and loſt, and he hang'd? *Naboths* Vineyard diſturbs *Ahab* in all his Kingly abundance. 1 *Kings* 21. 5, 6. Ay, but he can ſoon get that, *chap.* 7. *v.* 16. But what came to him there, *v.* 19. *The Dogs ſhall lick thy Blood.* I have often thought with pity on great Men in their Pomp and Splendour; ſuppoſe them Worldly-wiſe, grand Politicians, ſucceſsful, honourable, rich and mighty, with ſerious conſideration; poor wretched Man, ſhould he loſe himſelf amidſt all and be wicked, he can't look with comfort one hour beyond Death, nor one foot beneath the Grave; whereas a good Man looks every way with comfort, as the Apoſtle 2 *Tim.* 4. *He looks downward with chearfulneſs. v.* 6. *I am now ready to be offer'd up, and the time of my departure is at hand.* It's but as putting off his Clothes, or taking a Journy; it's but a Style or two more to my Fathers Houſe, but winking and I am in Heaven; whereas a Sinner trembles and is amaz'd; the boldeſt Sinners go backward when Death comes on; what dreadful out-cries and ſcreitches on Death-beds, but how many good Men long to be diſſolv'd? O Bleſſed Glorious ſight, to ſee and hear a Saint dying in peace, and going triumphantly to Honour.

2. He looks backward with comfort and ſatisfaction. *v.* 7. *I have fought a good fight*, I have endeavour'd to ſerve the will of God faithfully. As *Hezekiah*, *Iſa.* 38. 3. *Lord, remember*

remember how I have walkt before thee with a perfect and upright Heart. A wicked wretch dreads to look back, and dare not ſay, Lord, remember how I have liv'd; dare not ſay, Lord remember the Sins of my Youth and riper years, my Sabbaths and Week-days. *David* in old Age could look back with comfort and confidence on his younger years. *Pſal.* 71. 6, 9, 17, 18. *Thou haſt upheld and taught me from my Youth, now forſake me not, when Old and Gray-headed.* Now a Sinner looks back with horror, ſhame and confuſion.

3. He looks forward, with comfort and boldneſs, to the day of Judgement, and to the Second coming of *Chriſt. v.* 8. *There is a vaſt difference between good and bad on this account. Luke* 21, 26, 28. *Others hearts ſhall fail them for fear, and the powers of Heaven ſhall be ſhaken, then look up, lift up your heads, for your Redemption draweth near.* It's a great difference between the guilty and the innocent, when the Aſſize draws near, and the Judge at hand.

4. He looks upward, with triumphing joy and admiration, to the Crown of Righteouſneſs and Glory; their Hearts leap for joy here in hopes of it; how will it be, when juſt entring into Heaven? Eye hath not ſeen, nor Ear heard, thoſe great things prepared for them.

1. Now if a Sinner that is loſt look downward.

(1.) There is a diſmal Grave to receive his pamper'd filthy ſinful Body, a mighty change from all delicacies, and care and attendance; the Bed of Down chang'd into a Bed of dirt and bones, and a little after into a Bed of flames; the well-built Houſe with deckt Rooms, furniſh'd and adorn'd, glaſs Windows, Doors and Out-lets, chang'd into a dark hole, ſhut up, not the leaſt breathing hole or crany of Light; warmth and waſhing, rubbing and cleanſing the Body, and other things chang'd into a lump of naſtineſs, and what is loathſome and corrupted.

(2.) But then he looks lower, and ſees Hell open for him, Devils gaping, unquenchable burnings to receive him; how ſhall he die? he dare not die, he can't live. Now his Ears hear nothing but ſcreitches and roarings, his Eyes behold all diſmal ghaſtly Objects. What is it to ſee a dear Child, Husband or Wife, in Convulſive-fits, under Groanes and Sweats, and ghaſtly looks? but fall under Gods endleſs wrath, who knows the power of his Anger, Tribulation, Anguiſh and Wrath upon the Soul; the breath of Gods Anger enkindle the Flames. O what will Sinners do? Can thine Heart endure? Will not thy ſinews crack, and thy Soul melt?

Rom. 9. 22. *Ch.* 2. 7.

2. But

2. But when the wretch looks backward, what a ghaſtly ſight, all his Sins, his Pride, wantonneſs, idleneſs, hypocriſie, what not; O the ſwarms of filthy vile thoughts, the multitude of wicked ſinful words, a whole Life of Sin: Now Death will ſet them in order before thee; here will be a reflection

1. On what you were, once had and enjoy'd; all the pleaſures, eaſe and plenty, ſuch an Eſtate, ſuch Friends, all loſt and gone; no more, never, no more; how wanton, vain, proud, idle, when enjoy'd them? *Miſerum eſt dixiſſe, fuiſſe beatos.*

2. What you might have been, and done; what bleſſed Seaſons of Grace loſt, I might have Pray'd, Read, Heard at ſuch a time, when I was idle, vain and fooliſh. I was on my Bed of ſloth, or in idle Company, when I might have been upon my knees, wreſtling with God for Grace and Mercy; how well might it now have been with my Soul?

3. But alas! what a ſad condition have I now ſinn'd my ſelf into? I can't look back on one hour, on one duty, with comfort. Every relation, every mercy, every judgement help to increaſe my torments, poor wretch, miſerable wretch, wicked wretch that I am, though I receiv'd ſo much from God, I ſcarce ever did him one hours hearty Service all my days; I have done much againſt him.

4. When he looks forward to the day of Judgement, there he ſees Chriſt that once
2 *Theſſ.* 1. 7, 8, 9. came to woe him, to ſave him, now coming in flaming fire to Judge, to deſtroy him, and that for ever; whither ſhall I fly or run, I muſt appear, and I muſt be condemn'd, and to unquenchable burnings? When that Saviour ſhall come in the Clouds with his mighty Angels, and the Saints meet him in the Air, I muſt hear the dreadful Sentence. *Matth.* 25. 41. *Depart*, from whom? from peace and happineſs for ever. *Depart, thou Curſed*, what Chriſt call me ſo? with his word goes the Curſe and Vengeance, and ſeiſeth on the ſinner; but whither, back to the Earth again, or to a Dungeon or a Priſon, or into the Grave again? no, into fire, ſcorching fire; but how long? for ever, Ever-laſting fire; when Ten Thouſand years out, as new as at firſt, *prepared for the Devil and his Angels*. What curſed, dreadful ghaſtly Company, what affrights and amazements are ſome in, under apprehenſions of Apparitions? How terrible, a Dream? What will it be to be caſt amongſt them? *O tremendum Dei Judicium*, the Ancients call'd it. It's a fearful thing to fall into the hands of the living,
Hebr. 10. 31 angry God: Did you never ſee a guilty Rogue ſtand trembling in his Chains before the Judge? and do not ſtanders-by tremble and melt, to hear the Judge, (and poor weak Man that muſt ſtand trembling before this Tribunal alſo,) when this Judge gives the Sentence

Sentence of Death; O what will it be, when God ſhall ſay, *Take him, Devils.*

5. When he looks upward, there is an Heaven, but no entrance for him; he ſays, *Depart, I know thee not*, that is, to love thee or ſave thee; there is an angry God, whoſe face is a flame of Fire againſt thee, that ſmiles on others, and bids them welcome.

6. When he looks inward, there is a wicked Heart, a ſtinging Conſcience, there is all in an uproar; whereas the good Mans Conſcience is a Mount-Tabor, a glimpſe of Glory, an Heaven upon Earth, a Kingdom of Goodneſs within him, thine is a terrour to thy ſelf and to all about thee, an Hell upon Earth. None need accuſe dying perſons, then ſevere enough againſt themſelves, that would not bear others gentle mild Reproofs before.

7. When they look outward, without and about them, all witneſs againſt them; their Friends cry for them, but can cry out againſt them; their Beds witneſs their ſloth, it may be their filthineſs; the Frames, the Timber, the Stones, cry out againſt them: None to pity, nothing to help, whereas good Men leave their friends with comfort, and can ſay, I am not afraid to die.

1. If you are loſt and thus miſcarry, all you have, or ſeem to have, or be, is nothing to you. What is a great Name, Applauſe, Honour,

Honour and Reſpect, to a dead Corpſe, to a damn'd Soul? Alas! that you could but forſee and know it, for your good and advantage? What if others, many others, have good thoughts of you, 'twil ſtand you in no ſtead. When a perſon is to be Tryed for his Eſtate or Life; he thinks all of his own ſide, repreſents it ſo to his Counſellour and friends; they ſay, he need not fear, be of good courage, all will be well; but when the perſon or Cauſe is brought before the Judge, the Writings are brought forth, the Witneſſes called, and things appear quite otherwiſe, the Cauſe is loſt, and the Man Caſt and Condemned; what is he the better for his own good thoughts, or others good words? We are very favourable to our ſelves, and cry, *Peace, all is well. Rom. 2. beg.* Judge others, but not our ſelves; others ſpeak fair to us, but at the laſt, the great Day, the Books will be brought out and open'd. *Rev.* 20. 12. and the Witneſſes appear, your own Hearts, Tongues, Lives, your Enemies, your Neighbours; and then all will appear as really it is, and God will paſs Righteous Sentence. What doth it advantage you to live in a fools Paradiſe, to pleaſe your ſelves with a Dream? think now that you Eat and Drink, and in the Morning of the Reſurrection awake, and *Iſa.* 29. 7. your Souls are empty, and you faint and periſh: You loſe your friends, your preſent enjoyments, your Bodies, your Souls; you loſe God, Chriſt and Heaven; What

ſhall

ſhall be ſaid to awaken you and do you good?

2. At preſent, if you are not good, all you ſeem to have and enjoy is in Judgement and wrath. *Tit.* 1. 15. *To the pure all things are pure, but to the impure all is defiled.* It would be too large a digreſſion, to ſhew, as to all particulars.

1. This is a great loſs; you loſe the real good and Bleſſing of what you now have; your outward mercies and croſſes are all in Judgment and Wrath; your Table is a Snare, while the Meat is in your Mouths, the Wrath, the Curſe of God is in your Souls: You are fed as Enemies, only fatted and fitted for the ſlaughter; if you have Pomp and greatneſs, abundance and Honour, you are Riding in the greater State to the Worms and rottenneſs, nay, to Hell and unquenchable burnings. Some make more haſt thither than others, run full ſpeed by rioting and exceſs: If you are poor, and ſick and diſtreſſed, you are falling ſtill lower, never ſtop till come to the utmoſt wrath. A good Man falls and riſeth again: Many think, becauſe they ſuffer ſo much here, God will pardon and ſave them; alas! ſuppoſe your ſufferings could make amends for your ſins, which can't be, yet they can't procure Gods favour and Heaven. *Rom.* 8. 18. *All the Flood not waſh away the guilt of the old World, nor Sodoms fire burn up the Luſts.* Many lye roaſting and roaring under fierce

Amos 4. 7 to 12. wrath, and wicked ſtill, ſo thoſe in Hell. Now a good Man is the better for his mercies, all given in love from God, and all Praiſe and Thanks given from a loving Heart to God. A good Man bleſſeth and loves God more for one bit of Bread, than a wicked Man doth for a full Table. A great Man ſtanding accidentally at a poor Mans door, and overhearing him give God thanks ſolemnly and heartily, would go in to ſee what great Feaſt he was ſo thankful for, and found only Bread and little elſe; he went out aſham'd and confounded, that he was no more thankful for his abundance. Short Commons, ſerious hearty Grace, are a good Meal, a rich Feaſt. Many Thouſands eat and drink, that do not love and praiſe God for it. We moſt of us generally more need Hearts to bleſs God with, than mercies to praiſe him for: What a vaſt difference is there between good and bad on this account? One is for a full Table and a Cup over-flowng, the other for an Heart abounding in Love and Thanks-giving. A Cardinal, riding in Pomp and Pleaſure with his Company, ſtept aſide to a poor Man in the fields, and found him weeping, and askt him why he wept? he anſwer'd I was looking on this Toad, and admiring Gods goodneſs, that I was not made ſuch a vile Creature; with it he return'd to his Company; ſaying, theſe unlearned mean perſons riſe up and take Heaven by Violence, whilſt we wallow in ſenſual pleaſures and luxury.

Surgunt indocti, & rapiunt Cœlum, dum nos voltamus &c.

What

What a sad condition is a wicked Man in? if God feeds him to the full, he waxeth wanton, and kicks against God, and forgets his Maker and Benefactour; if afflict and chastise, murmour, repine, and it may be grow desperate; that God says, *why smitten*? they will revolt more and more. Let the Prophet go to poor or rich, it's all one. *Jer.* 5. 3, 4. *What shall be done to a wicked hard Heart?* *Isa.*26. 10, 11.

2. It is so, as to means of Grace, and all Spiritual advantages, they are all in Judgement and wrath to you; Gods Word doth but harden them that do's soften others. The Sun that softens the Wax, doth harden the dirt; that draws out the sweet smell of flowers and choice inclosed Gardens, doth also the loathsome offensive scents and smell of Dung and Carrion. Who would think, that such a choice Evangelical Preacher as *Isaiah* should be sent to shut their Eyes, Ears, and Hearts? *Isa.* 6. 9. &c. Nay, that frequent Preaching, precept upon precept, line upon line, should be so abus'd as to make them fall backward, be broken, secured and taken. *Isa.* 28. 13. Some think, they scornfully repeated these words, *v.* 14, 22 as if weary of so much of it; or, as others, they need still word upon word, and all to no purpose, they still fall into sin, and at last under Gods just Judgement. The word of God is the Savour of Death to some, as well as of Life to others; the same good Seed will not grow in the high-way,

Quicquid recipitur recipitur ad modum recipientis.

way, Rocky, ſtony-ground, that proſpers in the good Ground. You may live under powerful means of Grace, ſound Preaching and Heavenly Praying, and yet be in a damnable condition: Who could hear a better Preacher, and be in better company than *Judas*, and yet a caſt-away, a Devil? Reſt upon none of your outward priviledges. Read through the 2*d*. of the *Romans*, and then judge. I could inſtance in all parts of the Scripture, the promiſes are a Rich Treaſure, but none of them are for you. *Rom.* 8. 28. *All work for good, but 'tis to them that love God*, all's in Judgement to others. Unſpeakable, unheard of things, God hath prepar'd in Heav'n, but it's for them that Love him. 2 *Cor.* 2. 9. *A Crown of Righteouſneſs for them that love his appearing.*

CHAP.

CHAP. X.

4. Query. *How may we prevent this dreadful loss? Therefore if possible, deceive not, lose not your selves. You read, that it's your all. You have but one self, one Soul to be damn'd or sav'd. You have many other Persons, matters and things that throng in; but throw them all aside, and mind this one thing needful.*

Ans. YOu must know, that Men will be persuaded to any thing sooner than this: You may persuade them to mind their Estates, their Health, their Houses, their Grounds, their Wives, their Children, the Times, nay, others, and their matters, that nothing concern them sooner than mind themselves. There are many Wise Men, States-men, ingenuous Artificers, great Scholars, diligent and good Country-men, that will wisely and carefully take care of all in their way, but themselves. Rare Arts found out, great and mighty Buildings rais'd, great improvement of Lands, careful Educating and placing abroad Children, but none look to themselves, or very few, to good purpose; nay, with respect to themselves, they will be concern'd for their food, their ease, their warm Rooms, wholesome Air, pleasant walks for the Body, and yet not regard the Soul; yet farther as to their Souls, you

Premise I.

Nemo in sese tentat descendere, nemo.

you may perſuade them to Read, to Hear, to Pray, to give Alms, and yet not prevail with them to look into their Hearts, and ſee how matters ſtand betwixt God and their Souls. It's very ſad, that Men ſhould be no more earneſt for their own good, *Prov.* 15. 32. We read, *that Men deſpiſe their own Souls*; and *Chap.* 19. 16. *He that keepeth the Commandment keepeth his own Soul, but he that deſpiſeth his ways ſhall die.* He regardeth not his own ways, not regard or mind what he doth, nor how 'tis done.

Prem. II. 2. None can do this work for you, none can deceive, and none can undeceive you, unleſs you will your ſelves. Who can harm you, if you will be Wiſe for your own Souls? the Devil may tempt, others may allure, temptations may offer themſelves; but you wound your ſelves, you ſtab your own Souls; I know there are many ſnares and great temptations, but you ſet to your own Hand, and Seal your own Deſtruction: Nor can any help you, unleſs you be Wiſe your ſelves; Miniſters may Preach, ſet Rules before you, Friends perſuade; but this Heart-work, this Soul-work, none can do for you. Alas! they can't know your ſecret workings, who knows the thoughts of your Heads, and the affections of your Heart? Others may hear your words, your Prayers, ſee your Profeſſion, but who ſees your Hearts? whether you are ſincere, ſerious, fervent, in what you

you do? They may ſee your Clothes and the ſpots on them, but who knows whether you have clean Hearts, or ſees the ſpots and defilements on them? It's very ſad that Men ſhould be ſo little concern'd.

3. Having premis'd theſe two things, we may prevent Self-Deſtruction by

Four RULES.

1. *By not reſting ſhort of real Godlineſs.*
2. *By not relying on others.*
3. *By preſſing after Self-Salvation, as great and rich.*
4. *By doing it as a work, and as my work.*

Rule 1. Reſt not on any thing ſhort of real goodneſs, I mean of being truly good your ſelves. Many have rich and good things, but are not good themſelves.

1. Reſt not pleas'd and ſatisfied with all the good things of this Life. I hope you are ſenſible, that the vileſt of Men may have all theſe, and be never the better, but much the worſe. Were not *Pharaoh*, *Nebuchadnezzar*, *Belſhazzar*, and *Herod*, rais'd to great dignities, mighty power, large Territories, and yet abhorr'd and caſt off by God, as wicked? How many live plentifully and comfortably all their days, and yet their Heads, Hearts, and Lives wicked and abominable to God? I believe you take this for granted, as to many you know Now, why ſhould you reſt on

that without you? Some are proud of their Eſtates, others of their Wiſdom, a third of their Houſe, Gardens, or gaudy Apparel: An Aſs may be laden with your Riches, and yet an Aſs ſtill. How many Thouſands, Millions, pleaſe, undoe themſelves with theſe vain things? But ſuppoſe you have Children, dear Friends, whether good or bad, yet ſtill the enquiry remains, am I good my ſelf?

2. Reſt not on Goſpel Priviledges, Ordinances or Duties. You may live under the choiceſt means of Grace, and yet be in a dangerous, deſperate, damnable condition. How many Thouſands have liv'd under able faithful Miniſters, heard many powerful ſearching Sermons, and have Pray'd and Faſted, and receiv'd the Bleſſed Sacraments, and yet are harden'd, dead in Sins and Treſpaſſes? many are Ignorant, Worldly, Senſual; ſome Proud, vain and maſterleſs in their unrulely Affections and Luſts; others Hypocritical and falſe to God and Man; many turn'd Atheiſtical and openly prophane. Some Pariſhes and Towns, where there have been Learned, Holy and Laborious Miniſters, ye not one Family in Ten, in Twenty, that pray to God, or ſcarce read the Scriptures all the Week. That had they liv'd in the dark corners of *America* and *Africa*, or in the Idolatrous blind parts of *Aſia* and *Europe*, had been as good, it may be not ſo vile and abominable. The Apoſtle intimates, that ſuch as have been enlightn'd and taſted the Heavenly gift, and made

made partakers of the common gifts of the Holy Ghoſt, and have taſted ſome reliſh and ſweetneſs in the word of God, and yet come ſhort of Salvation. What though I ſeem to Pray in my Family, in my Cloſet, in the Congregation, if my Prayers reach not Heaven, and my Heart and Life? it's to no purpoſe. We read of Prayers, that are an Abomination to God. *Matth.* 13. 20, 21. *John* 5.35.

There are many things that are good, choice and excellent, but all nothing to you, unleſs you are good. *Tit.* 1. 15. *To the pure all things are pure.*

1. God the Father is a Father to his own people, a Loving, Gracious and Glorious Father to them; but what is all this to you, unleſs you are his Children? Can you imagine that he is a loving Father to the wicked, that he calls the Devils Children, his? No, ſays God, *If I am your Father, I expect mine Honour and Fear. Mal.* 1.6,7. *and that you come out from the World.* 2 *Cor.* 6. *laſt.* Indeed we all cry *Our Father which art in Heaven*, but God knows his own Children, and their cry; moſt that ſay ſo, have no Father there, but in another place. *John* 8. 44. *Such as call God Father, muſt paſs their Sojourning in Fear.* 1 *Pet.* 1. 17. *They have the Spirit of Adoption, that cry Abba Father.* God is a Judge too, an angry Judge, a *jealous God*, a revenger, full of fury, a conſuming fire. Now you that have ſo often called God Father, ſit down beg. *Rom.* 8. 15. *Gal.* 4. 6. *Nahum* 1.

and conſider, may not he ſay, Depart, I never knew you, that is, to be my Children; My Children love me, delight in me, fear my diſpleaſure, prize my favour, did you ever? God loves His every day, and God is angry with the wicked every day, lying down, riſing up. *Pſal* 7. 11. *Pſal.* 11. 5, 6, 7. God was angry with the old World, with *Sodom*, with the loſt Angels, with *Saul*, and *Cain* and *Eſau*, and the *Egyptians* and the *Cananites*, with Thouſands of the *Iſralites*; I mean thoſe that he caſt off and abhorr'd, and therefore not a Father to all. Was not all this written for our Learning? Are we better than *Eſau*, and many of the *Iſraelites*? they were not all *Iſrael*, and we are all Chriſtians.

Joſh 10 and 11 Chap.

1 *Cor.* 10. beg. *Rom.* 15. 4. *Heb.* 12. 14 13.

2. But may we not fly to Chriſt, a precious merciful Saviour? he will ſave us, though loſt and utterly undone. I fear this hath been a great ſnare, whereas one is ſav'd by Chriſt; I fear Hundreds, if not Thouſands are deſtroy'd, groundleſsly preſuming on his merits; It would be too large to run out into many particulars, only I beg you for your own good, that you be not deceiv'd and undone on this account. A little to ſearch and conſider, whom Chriſt came to ſave, and in what way they are to be ſav'd in and by him, and how Chriſt liv'd himſelf, and whom they were, that Chriſt ſav'd and delighted in on Earth? If he ſav'd all, why did not ſo many leave him. *John 6. laſt*? why complain,

complain, *ye will not come to me that ye might have Life. Chap.* 5. 40. Why does he say, *My Sheep hear my Voice? Chap.* 10. 3, 14, 16, 26, 27. *Other Sheep I know not*; did not Christ Preach that Doctrine himself *Chap.* 5. 28, 29. *They that have done good, rise to the Resurrection of Life, and they that have done evil, to the Resurrection of Damnation.* Why could not he save them for ever? Christ doth not say, be it unto you according to my mercy and merits, but, *be it unto you according to your Faith.* He could not do much there, because of their unbelief, and yet the grossest unbelievers presume on his merits. Now it's worthy your consideration, that though Christ be so precious in himself, and to God, yet amongst Men he is only so to believers; though a rock of Ages, he is a stone of stumbling, and a Rock of offence to the disobedient. 1 Pet. 2. 7, 8.

2. *Rest not on others Approbation.*

For suppose many do think well of you, at least say so, when they mean otherwise: As most flatter one another, few speak their minds freely, it may be it puffs you up in pride, it doth you much hurt, no good: Are you really the better?

1. Is this a ground to Build on? Is your State the better or more sure? Do they know your insides. Christ saith, *Judge not according to the outward Appearance*, that is not Righteous Judgement, and yet Men can

judge no otherwiſe? Is any Man the richer that drives a great Trade, and makes a noiſe in the World, becauſe many think ſo, when he is really poor, and at laſt caſt into Priſon for debt? will this comfort and relieve him in Priſon, or help pay his Debts? The Scribes and Phariſees appear'd glorioufly in the World; who ſo ſtrict and zealous, ready to check Chriſt and his Diſciples for breach of the Sabbath, for keeping company with Sinners, for not Faſting? ſo ſtrict, that 'twas a Saying then, That if but Two go to Heaven, one of them would be a *Scribe*, and the other a *Phariſee*; and yet Chriſt, that knew them better, calls them *Hypocrites*, *painted Sepulchres*; and ſays plainly to them, *Luke* 16. 15. *Ye juſtifie your ſelves before Men, but God knoweth your hearts; for that which is highly eſteem'd amongſt Men, is an abomination in the ſight of God.* No doubt but Men commended the *Phariſee*, but God rather juſtifies the *Publican*. Such duties as may paſs for high Devotion with Man, may be Abomination to God. For the Lords ſake therefore, truſt not to mens Thoughts or Approbation of you. Alas! the beſt can but ſay with *Paul*, *A Beloved Brother, as I ſuppoſe.*

Luke 18. 11.

1 *Pet.* 5. 12.

2. As your ſtate is not ſure, nor ſecur'd by it, ſo neither are their Thoughts any Addition to your happineſs. You may be tickl'd and pufft up with Pride thereby, and when ſcorn'd, deſpis'd, and cenſur'd, as much caſt down;

down; for an Hypocrite lives upon the breath of the people; whereas the Apoſtle ſays, and all ſincere Chriſtians with him, *this is our rejoycing, the teſtimony of our Conſcience*, &c. The Hypocrite ſays, This is my Rejoycing, the Teſtimony of my good Neigbours. Chriſt ſays, *They go into the Synagogues, and into the corners of the ſtreets, and blow a Trumpet, and hang down the head, and all this to be ſeen of Men, and they have their reward*, and a poor one it is. The applauſe of Men, ſinful Worms, inſtead of the favour of God; is this worth the loſs of Heaven, and ſuffering the Torments of Hell? What ſhall be ſaid or done to convince ſuch of their folly and madneſs? Alas! what can they do for you? ſuch as the Worm is, ſuch is his favour. *Iſa.* 2. 22. *Ceaſe ye from Man; wherein is he to be accounted of?*

2 *Cor.* 1. 12.

Matth. 6. beg.

Rule 3. *That you may, and muſt, ſeek your good and happineſs this way.*

Then make it your ſolemn, your main, your only buſineſs, to look to your ſelves, that you be truly good, and ſhall be Eternally ſav'd; that is, give all diligence to make your Calling and Election ſure. 2 *Pet.* 1. 10, 11. not in reſpect of God, his Counſel is firm and ſtable, he knows His; but as to your ſelves, make it ſurein it ſelf, and if, poſſible, known to you. How can you live quiet and contented, and ſo many years hear, and read and pray, and not know whether you ſhall

be damn'd or ſav'd to all Eternity? How can you lye down or riſe up in peace, when *Auſtin* would not for the whole World be in an unconverted ſtate one hour, leſt he ſhould die then and periſh Eternally; and you have lain down, and riſen up days and years in it well-pleas'd, brisk and merry, when for ought you know, you may be in Hell to Morrow or next Week: When this great Work is well done, then all is well.

1. I do not mean, this minding your ſelves takes off from minding the well-fare of others; God hath in Wiſdom been graciouſly pleas'd to make this, one great part of our Work; and in many caſes it's our Sin and hurt not to do it. True Charity ſeeketh not her own. 2 *Cor.* 13. 5. So let not Man ſeek his own, but every Man anothers Wealth. 1 *Cor.* 10. 24. Which the good Apoſtle did not. *v.* 33. *Not ſeeking mine own profit, but the profit of many.*

Acts 4.22.

2. I do not mean ſeeking our own, in oppoſition to the Glory of God and the Intereſt of Chriſt; for in ſeeking this, we moſt truly ſeek our ſelves; and herein we are to deny our ſelves, and loſe our Lives, and ſo ſave our ſelves. The Apoſtle ſays, *We are not our own, but Chriſt's that bought us.* 1 *Cor.* 6. 19. This is the great ſin of many. *Phil.* 2. 20. All ſeek their own things, not the things of *Jeſus Chriſt.* God hath been graciouſly pleas'd to joyn together his own Glory and our Salvation, and therefore I think it needleſs,

leſs, yea ſinful to propoſe, whether I could be contented to lye in Hell, ſo as God be Glorified? *What God hath joyn'd together, why ſhould Man put aſunder?*

3. Nay, God hath been pleas'd to back all the duties he lays on us, and requires of us, with arguments fetcht from our ſelves, our own good. There is not one Command, but, he tells us, is for our good. *Moſes* often urgeth this, fear and love and ſerve God, this is your Life, that it may be well with you. It's Bleſſing or Curſing, Life or Death. What Arguments are made uſe of? Whatever is good and uſeful, neceſſary, reviving and glorious, it's made uſe of. *Deut.* 32. 37. *Ch.* 30. 15, 19, 20.

1. Do you prize Life and length of days? *Pſal.* 34. 12. *What Man is he that deſireth Life; and loveth many days, that he may ſee good?* Let him refrain from Evil, and do Good. *Prov.* 3. 16. *Length of days is in her right hand.* But then the Wiſe Man makes a large Propoſal, *Eccleſ.* 6. 3. 6. *If a man beget an Hundred Children, and live many years,* nay, though 2000 Years, *yet he muſt be buried in darkneſs, and all is gone.* Now, therefore God aſſures us of Eternal Life. *John* 3. 15. *Ch.* 4. 36. *Ch.* 6. 47. to 51. *Never die, ever live. Though your Fathers did eat Manna, Food from Heaven, they are dead, but he that eateth the bread of Life, ſhall Live for ever.*

2. Do there manifold Bleſſings accompany Life, to make a Man happy and bleſſed? why all

all thoſe God promiſeth, God will take away what is hurtful and troubleſome, and give all that is good; he will wipe away all tears, remove all ſorrow. *Rev.* 21. 4. No more Death, no Sorrow, no Crying, no Pain; others Want and Hunger-pinch'd; they ſhall Hunger no more. *Ch.* 7. 16. and becauſe Darkneſs uncomfortable, no more any Night. *Chap.* 22. 5. You ſhall have all your wants ſupply'd, your deſire ſatisfy'd. The greateſt, the higheſt Friends, the ſweeteſt Company, the richeſt Feaſt and Dainties, the Feaſt of the Marriage of the Lamb; the higheſt honour, you ſhall be Kings and Prieſts. *Rev.* 1. 6. The Children of God, your Bodies ſhine as the Sun, beyond it, like unto Chriſt's. *Phil.* 3. *laſt.* Rais'd glorious, though ſown in diſhonour amongſt the Clods and Worms; rais'd in Power, though ſown in Weakneſs, not able to lift an hand, open an eye, reſiſt the crawling Worms; ſown in corruption, rais'd in incorruption. What will it be to meet *Jeſus Chriſt* with all his holy Angels in the Clouds, in the Air? What will the ſplendour and ſhining beauty of the Soul be? Eye hath not ſeen, nor Ear hath heard; nor can it now be conceiv'd what God hath prepar'd, and will do for his Glorified Souls. Now, ſtand by, filthy, droſſy, deceitful World, that buries all its Admirers and Favourites in the duſt. My Friends, this, this is that I am now perſuading you to, to get durable Riches, laſting Good, Rivers of Pleaſure,

1 *Cor.* 15. 42, 43, 44.

true

true Peace, Everlaſting Joy; that Soul and Body may be ſav'd, and be Eternally happy.

Rule 4. *You muſt do it heartily, as a great Work, and your proper Work.*

Now one would think, there were no need of many Arguments to perſuade Men to this, eſpecially, when they muſt Eternally and miſerably periſh, if not thus ſav'd, lye tormented in Hell to all Eternity; and there is no eſcaping, if you neglect this ſo great Salvation. Why, Sinners, will you be damn'd? *Heb.* 2. 3. Why will you not live? Why are you *Ezek.* 18. backward, unwilling to be ſav'd? It's laſt. very ſtrange Men ſhould ſo hardly be perſuaded to it. It's very hard to perſuade Men of the truth of thoſe things, who hath believ'd our report *Iſa.* 53. 1. *few or none.* It's true, not many deny it and laugh at it, though more now adays than formerly; yet thoſe that deny it not, do not actually believe theſe things. If ſo, it would make a mighty change in the World. Men would ſit down and weep, and refuſe to be comforted, till ſome hopes of being ſav'd. Did Men verily believe, that ſuch and ſuch Sinners muſt inevitably periſh, and that in a very ſhort time, and that they are in this dangerous condition; could they live as the moſt do? The *Iſraelites* were ſhut out of *Caanan* becauſe of their unbelief: *God ſware in his Wrath, Heb.* 3. *laſt.* and what doth the Apoſtle make of it? *v.* 12. *Take heed therefore, Brethren,*

leſt

leſt there be in any of you an Heart of unbelief, and *Chap.* 4. 1. *Let us therefore fear, leſt we come ſhort*, it can't be meant of that Earthly *Caanan*, and therefore muſt be underſtood of Heaven. Chriſt ſaith, *He that believeth not on the Son, hath not Life, but the Wrath of God abideth on him.* This cannot be underſtood of believing only that Chriſt is the Son of God, or that he is come into the World, or that he died at *Jeruſalem*, and is *Aſcended into Heaven.* If this Faith were enough, the Devils might be ſav'd, for they confeſt that he was *the Son of God*? and the Apoſtle ſays, *the Devils believe and tremble. Jam.* 2. 14. to 20. there he fully declares, *That Faith is dead without Works*, that *is no Faith.* As the Body is a dead Carkaſs without the Soul. Do you ſo believe a God, as to fear, honour, and obey him? ſo believe in Chriſt, as to prize him above all? *Phil.* 3. 3. *&c.* and deſpiſe all in compariſon of him? ſo believe a Hell, as to fly from the Wrath to come? ſo believe a Heaven, as to ſtrive, run, fight, and take Heaven by violence? Alas! where, who, are the Perſons in good earneſt, that do heartily make it their buſineſs to be ſav'd? a few notions in the head, and empty words in the Mouth, but no lively ſenſe and ſavour of the things of God within: Will you thus be deluded with a ſhew and profeſſion? You read of a form of knowledge, *Rom.* 2. 20. and a form of Godlineſs; 2 *Tim.* 3. 5. a Scheme or Syſteme of notions, ſuch as Tutours

tours read to their Pupils; and the other is a Mask, a Vizour, an Appearance, but no good works, very vile under ſuch a ſhew.

2. It's therefore very difficult, and, without true Faith, impoſſible, to bring Men to the real practical part of Religion, that is, to be truly good, and be Eternally ſav'd. It's indeed the mighty work of God, the ſame God that made Heaven and Earth, that can ſhake Mountains, that can change wicked Hearts; it's not Means, Miniſters, Mercies or Judgments. How many ſit under the moſt lively awaking means, and not mov'd to one duty, nor brought off from one ſin? It's difficult to convince Men

1. That this is their work and buſineſs, the buſineſs of their lives, they believe it's to be done, but a ſmall matter will ſerve; they know they can't get Mony, Houſes, Eſtates, without plodding or working; but that it's eaſie to get to Heaven. Either they think it too hard, too much, and impoſſible, and ſo will not lift at a mountain, that can't move a Tree; will not reach at the Sun or Clouds, that can't reach the top of a Tree or Tower. Alas! ſay, or think, ſome, we can't Pray at all, and muſt we do it ſo often, ſo conſtantly, ſo fervently? or elſe they think it very eaſie and light; and ſhall a man lift mightily at a Feather or Straw, that he can move with the top of his finger? or ſhall a man ſet out before

before Sun-riſing, or early in the morn, when he can diſpatch his Journy before night? or labour and ſweat all day, at the work he can finiſh in an hour? on theſe two dangerous Rocks, moſt ſplit their Souls, and are loſt. Says one, I would gladly get to Heaven, but there is more requir'd than I can do; I'le labour for my Body, for my Family, and that's as much as I can do, i'le truſt God with my Soul. Let Miniſters and Scholars mind their Books, and Heaven, and their Souls, that have nothing elſe to do. I can never Pray, and Read, and Diſcourſe, and understand, as others. Another ſays, there is more ado made about it than need; I doubt not but I ſhall do as well as the beſt. It's but Repenting, Praying, and ſending for a good Miniſter at laſt, and all will be well. It's an eaſie ſhort paſſage to Heaven. A prophane wretch was wont to ſay, three words at laſt, *Lord, have mercy*, would carry him to Heaven; and poor wretch, riding over a great Bridge, his Horſe ſtarted, leapt over, and he was drown'd, the words he was heard to utter, were, *Devil, take all.* It's dangerous jeſting about theſe great things.

2. It's hard to convince each man that this is his buſineſs. Each man muſt Pray, Believe, Repent for himſelf. As no man can eat and drink for me, ſo none can love God for me, repent for me, believe in *Jeſus Chriſt* for me, go to Heaven or Hell for me; none can bear Deaths-pangs and horrors for me. I know

know Maſters and Miſtreſſes, and great and rich perſons take more liberty of ſpending their time idly, than Servants and the meaner ſort; and it's true, the like labour and pains may not be requir'd and expected from you: But I could never yet ſee any ground from Scripture, or reaſon, that the greateſt Lord or Lady ſhould have more liberty granted to ſpend a day or a week unprofitably and ſinfully, than another? That the greateſt could juſtly ſay, I have this hour or day to ſpend as I pleaſe; they ſay, or think indeed, who is Lord over us, our Tongues, our time is our own? They ſhall find a Lord, that will call them to an account; unleſs they ſhould think the Maſter ſhould expect leſs work from them, becauſe he gives them more meat and wages. Are your hands, and eyes and ears, not made for ſervice? will it be any comfort for you at laſt, to think, more delicate diſhes of choice meat, pleaſant Wine and Liquors have gone down this Throat, than others? and theſe limbs have lain at eaſe, ſtretcht on the Couch and Bed, when others have been ſweating and tir'd? Whatever Great Perſons, and Maſters and Miſtreſſes think, their Temptations are great, becauſe, under no check and controul: 'Twere well, we had one every night to call us to an account, or that we would call our ſelves to an account. How many chide their Servants, check and reprove their Children, and in the mean while forget, neglect themſelves?

CHAP.

CHAP. XI.

2 Application, *more particularly by way of Inſtruction; if poſſible, take this advice and follow it, that you may not be deceiv'd and wretchedly undone. A little debate the buſineſs with your Souls, that you may attend to, and follow, theſe Directions.*

HAving premis'd theſe things, account upon it, that there is but one main buſineſs to mind, That Body and Soul be ſav'd; and this I have leaſt minded, or to no purpoſe. Conclude thus, better I had never been born, than that I ſhould live and die and periſh in my ſins; as I am born into the World, I am in a periſhing condition; I came into the World with my face towards Hell, and my back towards Heaven; I am by nature full of all Evil, and void of all Good: In me, that is, in my fleſh dwelleth no good thing. My carnal mind is enmity againſt God, and cannot pleaſe him. Am I chang'd and made a new Creature? are old things paſt away, and all things become new? I am born into this world, ſee and hear, and enjoy theſe lower things, but unleſs I am born again, I cannot enter into the Kingdom of God, and if I do not, I muſt fall into Hell, and then woe is me for ever, I mean, wretched and miſerable is this Body and Soul of mine; and is there no way

Rom. 7. 14, 18.

way and means that it may be sav'd? As yet I am in the Land of the living, may I not yet turn and live? but is it likely, any hopes, while I thus trifle away my time every day about nothing? Alas! what am I doing, but destroying my self every day? shall I pity others, my Friends, my Children, my Beasts, nay, mine Enemies often, and not pity mine own Soul and Body? Am I troubl'd if my Neighbours House be burnt? if a Child fall into the Fire? if a mans arm or legg be broken? and not sensible, not bleed, not tremble at the thoughts of my Body and Soul burning in Hell-fire for ever? Shall I take no time to consider of it or lay it to Heart, till it be too late? am I not at leasure? have I any matters of such concernment, as this? who shall feel the wrath, and lose the Glory, but my self? *Prov.* 9. 12. If I am wise to Salvation, I am wise for my self, but if I scorn and neglect all instructions, I alone shall bear it. Shall I be prudent, and forsee the dreadful evil coming, and avoid it; or be sinful, foolish, pass on and be Eternally punished? God says, *Why should'st thou destroy thy self?* *Eccles.* 7. 16. are any so mad? yea, Thousands, Millions, *Hos.* 12. 9. *O Israel, thou hast destroyed thy self, but in me is thy help.* Will any but a mad-man wound himself, cut his own flesh, torment his own Bowels? May I not do this daily, and not be sensible of it? Shall I believe Gods Word, or a wicked lying World, and mine own deceitful Heart? Prov. 22. 3.

O God

God tells me I wrong mine own Soul, I love Death, I choose Cursing. He calls aloud on me, and says, *Why wilt thou die?* and shall I not Hear and Answer, and strive to live?

Ezek. 18. last.

1. *Direction.* Sit down and consider, debate the business, set an hour, a day apart; a little consider thy self, and weigh matters aright: You have Rational Souls, that may do this; things are made plain and clear, that you may know what is evil and what is good; God will give you Wisdom, if you will ask it, that you may discern the difference between the precious and the vile. I am apt to esteem small things, and nothing, and account them great, and to slight the richest, the choicest things, as poor and mean. What loud calls, warnings and instructions in the Word, to persuade men off from Earth, as poor and mean, uncertain; and to prevail upon them to seek after, and close with, Spiritual and Heavenly things, as truly good, and what will make them happy? God tells them, this is meat that perisheth, it is not bread, 'twill not satisfie; these are Riches uncertain, deceitful; Thieves and moths rob you of them, you may die a fool in the midst of them; but that he would have you have durable Riches, Bread of Life, delight your Souls in fatness, and your Souls live Eternally. Why should God flatter me? what hurt do I him, if I cleave to Death and perish? and on the other hand, is the Foun-

Jam. 1. 5.

Isa. 55. 1, 2.

tain

tain the better becauſe I drink of it, and that abundantly? or the Glorious Sun that I ſee by it, and enjoy its warm reviving beams? I ſee the one part daily true, that this World and all in it periſh; why ſhould I not believe the other part? certainly conclude, I am under a deluſion, I am in a fools Paradiſe, in a Dream; and ſhall I not awake, but with Hell Flames about my ears? Many others have found all this true, ſhall I not believe them dying? If I learn not by others death, it's too late to learn by mine own; I may be a warning to others, not to my ſelf. *Iſa.* 51. 6.

1. Why ſhould I not ſet ſome time apart, and ſit by my ſelf, and commune with mine own heart? ſhall I lye in the Grave, ſcores, if not 100s of years? and ſhan't I ſpare an hour in a day, in a week, in a year, in my whole life, to deſcend into the Chambers of death by meditation, and converſe with my Brethren and Siſters the Worms? Why ſhould I be a ſtranger at home, at my long home? I know it's common to ſay, We muſt all die, and we owe a debt we muſt all pay; and away to other matters preſently, and hope 'twill be a long time before the debt will be call'd for. Can't I think of death 'till I feel it? it's ſtrange, that moſt perſons are afraid, they or their friends ſhould be told that they are dying,' twill make them melancholy, and do them hurt: What though it doth pull *Job* 17. 14.

down our ſpirits? I am ſure God ſays, *Eccleſ.* 7. 2, 3, 4. It is *better to go the houſe of mourning, than of feaſting*; and the wiſe man gives you good reaſon: 1. Becauſe it's the end of all living; whether you will go thither willingly or no before-hand in your thoughts, you ſhall be brought thither whether you will or no. 2. The living will lay it to heart; that is, the dead can't, or, as ſome, dead ſinners; but the living Chriſtian will think of it ſeriouſly. 3. The heart is made better, that's vain, wandring and wicked; this will compoſe and fix it. 4. It's a great part of true Wiſdom. *v.* 4. They are fools that are pleas'd with the crackling of Thornes. *v.* 6. Think ſeriouſly, I keep a great a-do about this body, it will not always, not long, eat and drink, and ſleep, as now it doth; it will ſhortly fall down a ſtinking, loathſome contemptible lump, it will decay and moulder; I have often wiſht, were it Gods way, that I could but ſhew ſinners dying perſons in the Pulpit, or dead Corpſes; they are but three or four feet under ground, and trampl'd on; the Bed-man digs them up as ſtones and dirt, throws the skull one way, the bones of the legs and arms another way: Who looks to find out the ſhape of his great Grand-father? it may be the young Boy kicks about his Grand-fathers skull on the top of the Grave, when room is made to put in his Father or Mother; and that skull hath been full of cares and fears; here lies one head

that

that did ake, eyes that did poure out tears, tongues that made doleful complaints; one lies here that was covetous and ſelviſh; another there, luſtful and wanton; a third cloſe by, that was ſerious, heavenly and good; now as to the bodies, what difference between the skull of a Lord and a poor Country man? who will ſay, this man was worth Ten Pounds a year, that other an Hundred; no difference, no diſtinction. *Job* 21. 23, *to* 26. One lives in plenty and eaſe, another in pain and miſery, the Grave is a-like to both. Who can imagine that men believe this? none deny it; but we are the perſons that live under the apprehenſions of this wonderful change. *Job* calls it *the Land of Darkneſs, and the ſhadow of Death*, without any order. Ch. 10. 21, 22. The clods of the Valley are the ſweeteſt Entertainment, and the worm ſhall feed ſweetly on him; that is all the houſe appointed for all the living. If you will not look ſo far as the Grave, come to the Sick-bed and Death-bed; hear them groaning, ſee their ghaſtly looks, wipe off ther cold ſweats, they can't do it, moiſten their ſcorcht lips; what ſhall I ſay or do to convince and awaken you? come and ſee your ſelves in them. But ſtill you think it not; ſay, this is not I, I am alive and in health: No, ſinner, if it were thou, then thou wert undone, but very ſhortly 'twill be you. Thoſe that now lye gaſping and ſcreitching, and others that lye rotten and ſtinking,

Job 21. 33. Ch 24. 20.

Ch. 33. 19. to 22.

thought ſo of themſelves very lately, when they ſaw others thus languiſhing; their inward thought was, that their houſes ſhould continue for ever, but they periſh, and yet their poſterity approve of their ſayings, that is, not as to their fore-fathers, they ſee it was their folly, but ſee it not in themſelves. They inherit their Eſtates, their Houſes, and their folly too.

Pſal. 49. 10 to 14.

2. Were this all, 'twere not ſo much, but you muſt meditate ſeriouſly on the day of Judgement, and the great account to be given at that day. All this World muſt be brought up again; the body muſt riſe out of the Grave, and Soul and Body ſtand before God, Men and Angels, and the whole courſe of life be examin'd over; you muſt give account for every idle word, thought, and miſpent hours. Affect your heart with this great and ſolemn day and wonderful appearance. Chriſt will come in the Clouds, reveal'd from Heaven with his mighty Angels, the Trumpet ſhall ſound, and the dead in Chriſt ſhall riſe firſt, and that Saviour which came humble, lowly, and mean at firſt, that came beſeeching and intreating, and perſuading here, will come then in flaming fire, againſt the wicked to take vengeance. Take ſome time to pauſe on it, till you tremble at the thoughts of it: How dreadful for me to ſtand trembling amongſt the guilty and condemn'd at the left hand, and hear the dreadful Sentence, *Depart thou curſed*, and curſt

2 Theſſ. 1. 8, 9.

curſt for ever to Everlaſting Flames; what ſhall I do? which way ſhall I look? 'tis in vain to cry to mountains and hills. The greateſt, the ſtouteſt, the proudeſt then ſhake and tremble, they that ruffle in their ſilks, and they that ſhiver in their rags, go hand in hand naked before Gods Tribunal; and what a difference then betwixt Sheep and Goats? between, *come ye bleſſed, and go ye curſed*: Then the great and mighty ſinners ſhall cry to the Mountains to fall on them, and lye on them to all Eternity, as accounting their weight not ſo heavy and ſinking as the wrath of the Lamb. *Rev.* 6. 15, 16, 17. *Rev.* 6. 15, 16, 17.

(1.) Think how all muſt be determin'd by God at that day, and therefore you had need now approve your ſelves to God; none can ſtand up in our ſtead or appear; for as every one muſt bear his own burden, bear the weight of his own ſins; each man will have enough to do to anſwer for himſelf. No Father plead for the Son, nor Husband for the Wife; no fond indulgent Mother excuſe, or hide, or extenuate the faults of her idle, wanton and extravagant Son. None ſhall be ſpared for their Parents goodneſs. God ſays, here, *Noah*, *Daniel*, and *Job*, deliver neither Son nor Daughter, but their own Souls. *Lots* Wife was turn'd into a Pillar of Salt, and God bids us remember *Lots* Wife; the wiſe Virgins had not Oyl to ſpare, the Righteous ſcarcely ſav'd themſelves; *Ezek.* 14. 14. *Jer.* 15. 1.

ſelves; good *Paul* had much a-do to get to Heaven, what had he to ſpare, that had a body of death, and cries out as undone? *Rom.* 7. 29 and fearful and watchful leſt he be a caſt-away.

(2.) Therefore you had need look to your ſelves, and approve your ſelves to God, who alone is the ſupream Judge, Judge of you and all the World; there is no appeal from him; this is a comfort on Earth if unjuſtly condemn'd; as one ſaid, I Appeal, the Judge askt, to whom? he anſwer'd, to God above. God alone will paſs the final Sentence, and pronounce thee to miſery or mercy. If he ſay, *come thou bleſſed*, Men nor Devils can't ſtop nor hinder thee, he only hath the keys, that lets in and ſhuts out as he pleaſeth; and he knows who and what you are, he will not juſtifie the wicked, nor condemn the righteous, he knows his own jewels; he knows his Childrens Voice, though others knock boldly at door. *Matth.* 7. laſt. *Depart, I know ye not.* There is no bribing him, no falſe gloſſes, no offering Thouſands of Gold and Silver; if you would give mountains of Gold, all the World cannot buy one dram of Grace or comfort, or be taken in exchange for a Soul; nor is there any eſcaping him, nor hiding, nor flying away; Death and Hell, and the Sea, give up their dead, all muſt appear, it is not you *may*, but *muſt* appear, and there is no reſiſting his power, nor

Iſa. 33. 22.

Rev 1. 18.

Rom. 14. 10.

nor bearing up under his wrath; can thy Heart endure, or thy hand be ſtrong? You can't bear up under the Stone, the Gout, the Strangury, the Tooth-ach; alas! God doth but skirmiſh with Sinners now, lets fall the Vials of his wrath at laſt. *Iſa.* 33.14. *Ezek.* 22. 14.

On the other hand, nothing can blemiſh nor hinder, nor leſſen thy comforts and joy, and ſtop thy Praiſes and *Hallelujahs*, if God juſtifie and ſave thee. Think ſo long, till thy Heart is affected and awaken'd, till thou do'ſt by Faith ſee all this. Judge, is it not highly reaſonable, that I reſt no more on friends below, but approve all in ſincerity to God? If he doth not commend and approve, but condemn, I am undone Eternally. 2 *Cor.* 10. *laſt.* Not he, who commendeth himſelf is approved, nor, whoſe praiſe is of men, but whom the Lord commendeth: Think on it, till you bring it to ſome head or trial; not barely read this and paſs away to the World, to your Meals, to your Bed, but hold your Hear to it, let it not go away, till you feel the ſenſe of it, and it makes a change in you.

Direct. 2. Do all thy Heavenly work heartily, till you find and feel it good.

1. *In Meditation.* 2. *In Exerciſing thy Graces.* 3. *In performing Duties.*

1. Be livy, warm, and rais'd in thy holy Meditations Think of God, till you love, fear *Pſal.* 104. 34.

fear and honour him, till thoughts of him be ſweet. I ſhould urge the ſame counſel as to Heaven and Hell, that you would get above into Glory, in Meditation, till you hear the high ſounding Cymbals of Glory, and the Saints ſhouting, and in Triumph, and ſee thoſe Glorious Manſions: And that you Deſcend into Hell in your thoughts, till you hear the ſcreitches and groans of the damn'd, and ſee their ſweats, pangs and throws; you will not hold your Souls to it, but paſs away ſlightly, and all makes no impreſſion. For want of this, it is, that Sermons and Prayers do little good.

So ſhould you think of ſin, till you feel its weight, and groan under its burden, and loath, and fly from, and fight againſt it. Alas! we do but read and hear, and talk of ſin; we do not feel it and cry out under its burden, as *Pſal.* 38. beg. as *ſinking and undone.*

So ſhould you think of Chriſt, his Death and Sufferings, his Life and Reſurrection, his Aſcenſion into Glory, his ſitting in the Right hand of God, his ſecond coming to Judgement in all his Glory, till your Souls are raviſht and affected with it; ye are to *Gal.* 2. 20. die with him, and to live by him. 'tis quite another thing, than to read, hear and ſpeak of him. Think of his Love and rich Grace, till your Hearts be inflam'd with love, 'till your Hearts burn within you, his love being ſhed abroad in your Souls, and ſo his love conſtraining you; and you cry out ſenſibly,

O

O the height and length, and depth and breadth of his love; it will be so, if you are rooted and grounded in love; and get such a knowledge of God and Christ, as it may be life Eternal, and you may really see all else dung and dross: Steep your hard hearts in this love and blood of Christ, till they break, bleed, and dissolve. *Eph.* 3.16. 17.

So study, ponder, ruminate and search the Scriptures, till the Threatnings make you tremble, and the Commands delight you and are the joy of your hearts, and the Promises comfort and encourage you, that you can say, O! how I love thy Law, and my Soul breaketh for longing, and thy word is the rejoycing of my Heart. Think once and again, till you taste the sweetness of the hony and the hony-comb; till these be your Songs in your Pilgrimage, your light in darkness; till these comforts delight your Souls in the multitude of your thoughts. O! make somewhat of Religion. What are the promises to us, if we do not believe and suck the comfort and sweetness of these breasts of consolation? Alas! the most read the Word of God, only as Children, that they may come to the end of the Chapter or Psalm; or read it only as *Davids* and *Pauls*, and others experiences; but not make it their own.

2. Exercise your Graces, till you find them lively, warm and evidencing. Many are doubting

doubting and troubl'd, and concern'd about what is paſt, whether all be right and well. Set to it now Heartily; labour to believe, till thou do'ſt find faith lively and working, working by love, and carrying thee on in good. Many believe a God, but not fear, love and honour him; believe a Chriſt, but not prize, delight, glory in, and cleave to him, as to their Head, Lord and Saviour. The moſt live, as if they verily believ'd there was no God, no Chriſt, no Hell, no Heaven; as if they had no Souls to take care of. Live, loving God and delighting in him, till you find your Hearts burn within you in love to him; you can't love God a-right, unleſs you love him with all the Heart and Soul. Weep and grieve for ſin, till your Souls bleed and break; till you cry out as pain'd, ſick at Heart, as one in a dark Dungeon under cruel enemies, without food and cloathing, moanes and mourns; as one under racking pain cries out and roars. *Pſalm* 38. beg. Some judge, the *Pſalmiſt* cries out more of the wounds and bruiſes of his Soul, than of the ſickneſs and aches of his Body; that is a lively Repentance, not to be repented of. 2 *Cor.* 7. 11. *What clearing of your ſelves, yea, what zeal, yea, what indignation?* O what, how great? Did you ever find the ſweetneſs and comfort of an humble, meek, broken, patient, ſelf-denying Soul? It's a bleſſed thing, when a man hath this rejoycing in himſelf; when he finds Tribulation working Patience, and That experience,

Multi oſculantur Chriſtum, pauci vero amant.

Deut. 6. 5.

Ille dolet verè qui ſine teſte dolet.

experience, and thence hope, and the love of God is ſhed abroad in the Soul.

What a ſupport is a real, lively, bleſſed hope, well-grounded? when ſay, why art thou caſt down, O my Soul? hope in God. *Heb.*6.laſt

In a word, can you cleave to God, claim your intereſt in him, depend upon him? Do you fear him above all, love him exceedingly? Can I ſay, my Soul thirſteth after God, the living God; uſe *Davids* Expreſſions as mine own? My God is in Heaven, the Word for my uſe, my faith, my ſupport. *Pſal.* 18. beg. *I love the Lord my ſtrength, the Lord is my Rock, my Fortreſs, my Deliverer, my God, my Strength, in whom I will truſt, my buckler, the horn of my Salvation, and my high Tower. Whom have I in Heaven but thee? Pſalm* 73. 25.

3. Perform all your duties ſo, till you find the ſweetneſs, the real good, comfort and advantage of them. Pray, till your Hearts be warmed and enliven'd, poure out your Souls to him; alas! the moſt do but poure words, either written down and read them, or utter them from the ſtrength of invention and memory; but few ſtir up themſelves to call on God. They ſhall find me, ſays God, when they ſeek me with all their Heart. No wonder, a Hypocrite will not pray always, becauſe, he is ſo empty, ſuperficial and heartleſs in his work. Can we expect God ſhould delight in thoſe Prayers, we are not pleas'd with, but weary of, our ſelves? Moſt do verily

verily believe, God doth not hear and regard them, and therefore they expect nothing. Our Voices cannot reach the Heavens, therefore it muſt be the cries of the Soul, God knows who prays indeed, and who does not. This *Solomon* could once ſpeak, though afterward he fell off fouly himſelf. 2 *King.* 8. 38, 39. What Prayer and ſupplication is made by any Man, or by all the people, (whether alone or together) which ſhall know every Man the plague of his own Heart, and ſpread forth his hands; then hear thou in Heaven thy dwelling place, and forgive, and do and give to every Man according to his ways, whoſe Heart thou knoweſt, for thou, even thou only, knoweſt the Hearts of all the Children of Men. God knows the cries of his own Children, and he ſeeks ſuch to Wor-
*Joh.*4.23. ſhip him, as do it in Spirit and Truth. Can you come to God as to your God and Father, with delight and love, expecting, longing and believing? Alas! what are the moſt Prayers, but the howling of Dogs, that Gods Soul abhors? Pray as *Moſes*, not to let God go without a Bleſſing; as *Jacob*, wreſtle
Luke 18. beg. with God; cry, as one undone without mercy.

Come boldly, read and hear, as to find the Word really good to your Souls, not as the word of Man, but as the Word of God, that you find it the ſavour of life, and it's in you a Well of Water ſpringing up to Eternal Life.

Receive

Receive the Body and Blood of Christ, as that you may eat and drink Eternal Life.

Follow your callings and busines in the World, as doing all in obedience to God, expecting your reward from him; and performing all Offices of love and watchfulnes, of care and faithfulnes to others, that you may have comfort in your tenderness, pity, bounty, charity and kindnes, in your breasts; there is great satisfaction in that Mans Soul, that hath bowels of mercies, kindnes, forbearance, forgiveness, as well as refreshment to others. 'Twas the saying of one, O the lusciousnes of being charitable and doing good! There is inward joy, from the exercise of Grace toward God or Man, and the testimony and rejoycing of a Mans own Conscience. As a wicked Man is rack'd and tormented from his own guilt, and horror and deceit, though none else know it. *Col.* 3. 12.

Direct. 3. Verily believe and fix, fasten it on your Hearts, that sin and wickedness is destroying and self-undoing, and true goodness and Godliness is self-saving and true prosperity.

1. Whatever sin may seem to promise, or appear innocent and harmless, it doth wound, hurt and kill the sinner; and therefore sin must die or the Soul must die; look upon sins

ſins, of commiſſion or omiſſion, they are all deſtroying.

Jer. 4. 14. (1.) Vain and ſinful thoughts are hurtful and pernicious; waſh thine Heart from wickedneſs, that thou mayeſt be ſaved; how long ſhall vain thoughts lodge within thee? proud thoughts, wanton thoughts, carking, caring thoughts, covetous, worldly thoughts, envious, malicious thoughts, Hypocritical, deceitful thoughts, blaſphemous thoughts; unbelieving the greatneſs and goodneſs of God, are gnawing Vermine, Soul-deſtroying, get into the very Bowels. Chriſt tells the Scribes and Phariſees that kept a-do about the outſide, and were concern'd about what they eat and drink, *Matth.* 15. *beg.* That whatever they eat and drink, was not ſo hurtful as what comes out of the filthy Heart. 17, 18, 19, 20, *v.* Out of the Heart proceed evil Thoughts, Murders, Adulteries, *&c.* theſe defile and hurt the Man; what a ſwarm of noiſome Flies, what filthy Serpents and Toads creep out thence? and theſe hurt and kill; nay, want of good thoughts is hurtful and deſtroying. It's ſaid of the wicked, God is not in all their thoughts; his Heart ſays, there is no God like a fool, a ſinful undone fool, as he is; far from having any ſecret and precious thoughts of God. Now the Soul dies for want of this good food and nouriſhment, as ſurely as with Poyſon.

Pſal. 10. 4.

Pſ. 14 beg.

(2.) Sinful

(2.) Sinful words are alſo dangerous, hurtful and deſtroying; many ſay their Tongues are their own; who is Lord over us? *Matth.* 12. 33 to 37. Bad Fruit ſhews a bad Tree, that muſt be hewn down and caſt into the fire; the ſtinking corrupt Communication comes out of the filthy dunghil of the Heart, and the open Sepulcre the Throat; but every idle word muſt be accounted for, *v.* 36. That is not all, but idle words will Condemn and Caſt the Man, *Jam.* 3. beg. 6 *v. It's a fire, a world of iniquity, defiles the whole body, ſets on fire the courſe of nature, and it's ſet on fire of Hell, and therefore muſt to Hell.* Therefore *ch.* 1. *v.* 26. The Apoſtle ſays plainly, *If any man ſeem to be Religious, and bridleth not his Tongue, he deceiveth his own Heart, and the mans Religion is vain. i. e.* That man is loſt, is utterly undone, all the World can't ſave him. How many Curſe, and Swear and Blaſpheme, and can't think any hurt in it? Some call to God to Damn them, *&c.* Curſe thoſe about them, and any that offend them; others lie, and flatter and diſſemble; others ſpeak filthily and obſcenely. *Pſalm* 12. 2, 3, 4. What ſays the Apoſtle, *Eph.* 5. 3. to 6. firſt he ſays, Fornication and uncleanneſs is not to be named, it doth not become Saints, neither filthineſs, nor fooliſh talking, nor jeſting, this many think very innocent; no, ſays the Apoſtle, it is not convenient, *i. e.* for Saints; you have other work and uſe for your Tongues, to praiſe and give thanks, *v.* 6.

Let no Man deceive you with vain Words, let them think or ſay what they pleaſe, for becauſe of theſe things, *the Wrath of God cometh upon the Children of Diſobedience.* You ſhoot your bitter envenom'd Arrows againſt others, but drawing the Sword cuts the Scabbard; the Powder that blows up others Houſes or Names, muſt burn it ſelf: Nor is it only hurtful to ſpeak evil, but not to ſpeak good; in the 19, 20. *v.* he tells you a better uſe of your Tongues. After the Apoſtle *Col.* 3. 8. adviſed to put of Anger, Wrath, Malice, Blaſphemy and filthy Communication out of their mouth, and not to lie one to another; he follows it 15, 16. That the peace of God dwell in your Hearts, and the Word of Chriſt dwell richly in you, that they may teach and admoniſh one another. How can we reaſonably expect, that theſe tongues ſhould praiſe God in the higheſt Heavens, that do not pray unto, and praiſe him here on Earth? Can we imagine, that God gave us ſuch uſeful members to imploy only about this lower World, dirt and vanity?

(3.) I might inſtance in all ſinful works; the filthy unclean perſon hunts for his own Life, his own Soul, *Prov.* 5. 3. Though it ſeems as an Hony-comb, and as Oyl, her end *v.* 4. is bitter Wormwood, a cutting Sword, as Death, as Hell. *v.* 7. Then mourn at laſt, *v.* 11. And thy fleſh and thy body conſumed, *v.* 20. 21. Why thus guilty, when God

God sees all? *v.* 22. His own iniquities shall take the wicked himself, and holden with cords he shall die without help. *ch.* 6. 32. He that is guilty destroyeth his own Soul, *ch.* 7. last. Much more is said, he is abhorr'd of the Lord, though Sinners say it's sweet. *ch.* 9. *v.* 17, 18. It's their ignorance and mistake, the dead are there, and those in the depths of Hell.

So might you observe in all other sins and sinners; the drunkard doth but swallow down poyson, his own destruction, for living and dying so he must to Hell, who hath woe, who hath sorrow, and that often at present, but at last it biteth like a Serpent and stingeth like an Adder; cheating, cozening and defrauding others, is but wronging a mans self most. He lyes in wait to deceive his own Soul; he cheats another of his Mony, his Goods, his Estate, but cheats himself of Truth, Honesty, Sincerity and true Peace. 1 *Cor.* 6. 9. *Pro.* 23. 29, 32.

Who would believe, that Men in covetousness were heaping up not wealth, but wrath against the day of wrath, and adding fewel to their own flames? That proud ambitious aspiring Men were falling and sinking by their pride and rising, and that they were getting up but to a higher pinacle to fall down the lower, and with the greater vengeance? *Jam.* 5. beg.

What shall I say to convince you? will you believe, that rejecting and slighting Gods calls and word, you cast away your own

mercies, that you render your ſelves unwor-
Act 13.46. thy and uncapable of Everlaſting Life?

So in all neglect of Heavenly duties and their own work, they loſe daily and cheat themſelves of much good, of their own peace, life and happineſs; loſe their time and bleſſed Seaſons, they loſe Jewels better than Gold and Silver. It's ſad to ſee, how many are robbing and ſtealing from themſelves every day precious hours and choice advantages, this loſs will appear in ſhewing the others gain.

2. On the other hand, Godlineſs is your making. Men may run this and that way; nothing but ſincerity and a good Conſcience will ſtand by a Man and ſupport him at laſt; doing good makes the bones fat and the Soul rejoyce. What comfort had *David* in praying and prayſing night and day, ſick and well, baniſht, or in his Throne? Great peace have they which love thy Law, and nothing ſhall offend them; in keeping thy Commandments is great reward. A Man that is Heavenly and hearty in Prayer, is getting more than he that is Trading, and gaining Gold and Silver. Little do the fooliſh mad World know or believe, what a Chriſtian is getting daily upon his knees, he is laying up Treaſure in Heaven; he ſhall be receiving a full and glorious anſwer to his Prayers to all Eternity. Where are any ſuch proffers and promiſes made to any the wiſeſt Worldly work,

work, as are to Gods bleſſed and Heavenly-work? A Chriſtian is adding Grace to Grace. 2 *Pet.* 1. 5. *&c.* adds to his Jewels and Treaſure; the trial of your faith being more precious than that of Gold. Who can tell the wealth of a ſincere Chriſtian? who knows his manſion in Heaven, the worth of his Crown and Kingdom, a Crown not of Gold, but Glory? Who can tell, how much is coucht up in one promiſe? they are ſaid to be exceeding rich and precious promiſes: What is the greatneſs of Gods love, the invaluable merits of Chriſts Blood, the riches of free Grace? What may be ſaid or done to convince the World, that Godlineſs of it ſelf, we render it with contentment, it's in the original with its ſelf-ſufficiency, is great gain? Can he be poor, mean, or low, that hath God for his Portion, Heaven for his inheritance? What can be ſaid now? All is yours, and you are Chriſts, and Chriſt is Gods. 1 *Cor.* 3. laſt.

μετ' αὐταρκείας 1 *Tim.* 6. 6. Qui habet habentem omnia, habet omnia.

Direct. 4. Do not delude and deceive your selves with these common and dangerous mistakes, about your sad perishing condition.

1. *As with secrecy.* 2. *Present security and ease.* 3. *With excuses, evasions and extenuations.* 4. *With feigned Repentance.* 5. *With groundless hopes of mercy and foolish presumption.*

These are all dangerous Rocks, on which Thousands of Souls split themselves and perish.

1. With secrecy; it's all hidden and close, they are not discern'd and discover'd in their cunning, self-deceiving courses. All Men attempt, is, to hide their poyson from others. As Men that would murder themselves, study all secrecy. Many are not so disturb'd at being drunk twenty times, as at being discover'd or reprov'd once. More afraid of being known to the World for their wickedness, than of being damn'd to all Eternity. God declares often, that every secret thing shall be brought to light, and every hidden thought and work shall be laid open to all the World. 1 *Cor.* 4. beg. The Apostle values not Mens judgement, because the Lord will come, and will bring to light the hidden things of darkness, and will make manifest the counsels of the Heart, and then shall every Man have praise of

Magis pudoris timidis quàm salutis. *Tertull.*

Eccles. 12. 14.

of God that deserves it: What though none know that I am sick, and pained or poor, and I feel the pinching pains and want? What though others know not my secret wickedness, my secret neglects of Closet-Prayer and holy Meditation; my deadness and unbelief in duty; my hypocrisie and falseness to God and Man? this will certainly destroy me. Gods eye is upon me; as one, tempted to wickedness, would not yeild till great privacy, when this or that place was offer'd, where none saw; the party answer'd, but Gods eye is here. Said *Joseph*, *How shall I do this wickedness and sin against God*? Though my Earthly Master be not at home, my Heavenly Master is always present. *Heb.* 4.13. *Pro.* 7.19, 20.

2. *Please not your selves with present ease and security.*

(1.) Because you can't perceive your selves so deeply wounded and dangerously hurt by sin. You can't feel your pains and death-pangs. Were there such hurt in sin, should I not perceive it? Were they not marrying and giving in Marriage, till the flood came? Was there any hurt in this? but they are senseless of their danger. When sinners shall cry peace, then sudden Destruction comes as pangs on a Woman, that is in ease and merry one quarter of an hour, and on a sudden come throws, pangs and groanes; are not all other sinners as secure as you? *Matth.* 24. *1 Thes.* 5.3.

2. Nor becauſe you can't forſee the future miſchief and danger. The things Eternal are not ſeen, the evils as well as the comforts.

Pro. 22.3. *The prudent Man foreſeeth the evil and hideth himſelf, but the ſimple paſs on and are puniſht.* This is the main difference between the wiſe and the fooliſh; the wiſe man is wiſe in time, the fool when 'tis too late. The ſinners eyes are never open till death, as they report of the Mole. You find in Scripture frequent advice, *hear while it is to day*; this is the day of Salvation; too morrow may be the day of Death and Damnation. He that ſpeaks to day, may chooſe whether he will ſpeak to morrow. Now, the gentle mild Voice of the Goſpel, the next, may be the terrible and loud call to judgement; if you'l not hear God now, he will not hear you then; and therefore bids you ſeek him whilſt he may be found, and call upon him whilſt he is near; intimating, that there is a time coming when he will not be found, when he will be

Pro. 1. laſt. a-far off. Whatſoever you do, do it heartily now, for there is no working in the Grave, whither you are going. Nor is the great danger and dreadful miſery the leſs or the

Eccl. 9.10. farther off, becauſe you do not diſcern it; for ought you know the Judge ſtandeth at the door, and it is ſaid *he cometh like a Thief in the night*, he comes in a day and hour that the ſinner thinketh not of; their inward thought is, that their houſes ſhall continue for ever, this their way is their folly.

3. *Deceive*

3. *Deceive not your ſelf with excuſes, evaſions and extenuations.*

1. You think that you have much to ſay for your ſelves. You can plead your innocency, and it was a ſtrong temptation and you could not help it, and you are ſorry for it. When I have ask'd ſome, why they neglect Gods Ordinances and good Duties? they have reply'd, Indiſpoſition, care of their Families, providing neceſſaries; I have immediately reply'd, will God take ſuch an anſwer? they have ſaid, they fear not; why then, what advantage is it thus to anſwer me and deceive your ſelves? God will not be mocked; he knows, when 'tis our weakneſs and when our wickedneſs. They made excuſes, and plauſible ones too, *Matth.* 22. beg. *One went to his Farm, another to his Merchandiſe, v.* 5. *Luke* 14. *v.* 18. *The firſt ſaid, I have bought a piece of ground, and I muſt needs go and ſee it, I pray thee have me excuſed*; he did not wrong and cheat another, 'twas his own Ground, bought and paid for; he did not ſay, he would glory and delight in it, and make it his portion, only go and prove it. *v.* 19. Another ſaid, *I have bought five yoke of Oxen, and I go to prove them. v.* 20. Another ſaid, *I have married a Wife, and therefore cannot come*; not plead for Fornication or Adultery; but I have the burdens and cares of a Married ſtate, and it's as much as I can do to mind theſe affairs; but did all this ſatisfie?

tisfie? no, *v.* 20. The Maſter of the Houſe was angry, and invites others, ſends away the Goſpel, and calls from theſe to another people. *v.* 24. *I ſay unto you, none of theſe men that are bidden ſhall taſt of my Supper.* Theſe lower things may be priz'd above ſpiritual and Heavenly things, and this is neglecting ſo great Salvation. *Martha* had much to ſay for her ſelf; What! the Son of God, the Saviour of the World come to her houſe with his company, and want Proviſion and neceſſaries? I doubt not but ſhe did it out of great reſpect to Chriſt; this appears,

Luke 10. laſt.

1. She was cumbred with much ſerving; ſhe was not idle and lazy. Many will have little or no thanks for their caring and carking, and tumbling about the World: I have pitied many poor drudging induſtrious worldlings, that weary themſelves for very vanity.

2. In that ſhe could come to Chriſt, and call him Lord, not doubting but that ſhe was well-pleaſing to him, careſt thou not, *&c.* bid her therefore that ſhe help me. No doubt but many think they are well enough, whilſt employ'd about the World all the day, though they forget God and neglect their Souls. She leaves me alone, I do not deſire to be idle, I would have her help me. I could be glad to hear a good Sermon as well as ſhe; thus many Worldlings condemn thoſe that take time for Prayer and Hearing, and ſay, they are idle, they are idle.

Ut unà mecum manus admoveat operi.

Notwith-

Notwithſtanding *Martha*'s care and proviſion, her confidence and appealing to Chriſt, her condemning her good Siſter; Chriſt reproves her ſeverely, and juſtifies and commends her good Siſter. *Martha, Martha,* thou art careful and troubl'd about many things; I know not, but Chriſt may check in her a ſolicitous, careful, worldly ſpirit, which may be too predominant in many good people: (as I doubt not, but *Martha* was a good woman; it's ſaid, *Jeſus* loved *Martha* and her Siſter, and *Mary*) Chriſt tells her, that her head, heart and hands, were too full of worldly matters, but eſpecially now very unſeaſonably, when there were greater things in hand. Chriſt commends, juſtifies good *Mary*, ſhe ſate at Chriſts feet, ſhe had choſen the better part; this was the one thing needful, this ſhould laſt for ever. This affords many conſiderations; that Heavenly things are quietly receiv'd, when Worldly matters afford trouble and diſturbance; theſe things are really neceſſary, abſolutely neceſſary, the other not; I may want Riches, Food, Health, *&c.* and be happy, and go to Heaven. I can't be happy without this Grace. There are many things, here is but one God, one Chriſt, one Soul, one Happineſs; that is called good, but not ſo really; it's a falſe name to call Riches, *&c.* good; there is none good but God, ſays Chriſt, and there is nothing really good but what makes us good, and leads us to a good God: Some render *John* 11.5.

it

it *optimam partem*, the beſt part, others *meliorem, quàm Martha*; a better part than what *Martha* choſe; and *Mary* choſe and priz'd this above the other, and it's the only laſting, everlaſting part; ſo that *Mary* might anſwer, ſiſter *Martha*, be not angry, I have a poor hungry Soul like to be ſtarv'd, and I can't now mind the body; that is meat that periſheth, I am now labouring after the meat that endureth to Everlaſting Life; I am now attending on my precious Saviour, whom I highly honour and dearly love: Ay, but *Mary*, we may hear Chriſt another time; but I am not ſure of that, beſides, I can now and then too, I need preſent ſupport and comfort, I have a poor wounded ſin-ſick Soul like to periſh, and I muſt now attend on this Phyſician; Chriſt commends the choice, and condemns *Martha*. Do not you think, excuſes will ſerve your turn; if Chriſt approve not of *Martha*'s providing for him, how will he condemn you that ſit at home, and provide for your ſelves only and family; ſpend the greateſt part of Gods day about the body? I have often thought Gods day the worſt ſpent of any, in filling and cloathing the carkaſs, and eaſe and ſloth; more ſins committed on this day than others. Pleaſe not your ſelves with feigned excuſes and pretences, God knows what you are, lying down and riſing up; what your thoughts, words and works are, and what your temptations; what your care to pleaſe him, and what

what your wilful and ungodly neglects? Many think to plead their ignorance, their company, their Miniſters neglect; God knows, what your helps and advantages were, and wherein you were willingly ſlothful and careleſs: Though he with one Talent ſeem'd to plead much that he had not waſted his Talent, not ſpent it in rioting and exceſs, but laid it up in a Napkin; I was afraid of thy ſeverity, becauſe thou expectedſt more of me than thou gaveſt to me, I had but one Talent, the others had two and five; what could I do with ſo ſmall knowledge and helps? I could never pleaſe thee and do as thou requireſt, but here thou haſt what is thine, I have done thee no wrong. All this will not excuſe, thou art wicked and ſlothful; out of thine own Mouth I will condemn thee, thou kneweſt how ſevere I was, therefore thou ſhould'ſt have been the more careful and exact; had'ſt thou improv'd that, I would have given thee more; caſt ye that unprofitable Servant into utter darkneſs; would he not work? let him have nothing but weeping and gnaſhing of teeth. *Matth.* 25. 24 to 29.

4. *Deceive not your ſelves with feigned repentance and pretended ſorrow for ſin; this will not ſave you.*

Deep ſorrow and humiliation, a real broken and contrite Spirit, are the only Sacrifices pleaſing to God. Many think, I am ſorry for my ſins, and can ſay with the *Publi-*

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can, Lord, be merciful to me a ſinner, and God forgive me; I know not, whether theſe triffling prayers, or their curſes and oathes, are moſt abominable to God. Cry out, wretched Man that I am, who ſhall deliver me? He that ſaid it was Holy and Heavenly, ſtrugling and fighting againſt ſin, and cries out under a deep ſenſe, as one undone and ſinking. It's eaſie to ſay, I abhor my ſelf in duſt and aſhes. I doubt not, but many confeſs their ſins in prayer daily, and pretend ſorrow, when there is not the leaſt grief of heart, nor trouble of ſpirit. We have many ſinners, but few true mourners, in our *Sion*. How few reſtleſs and unquiet, weary and heavy laden, and not ſatisfied till they come to Chriſt and find reſt for their Souls? It's a great, a mighty work, to have this heart really broken. You read of *Ahab*, the Men of *Nineveh*, and many others, who ſeem'd to repent, but did ſuch falſe tears ever reach one ſin?

5. *Pleaſe not your ſelves with groundleſs hopes of mercy and preſumptions on Gods love and kindneſs.*

You read indeed, that God is gracious and merciful, and long-ſuffering, but it is added, that he will by no means clear the guilty. Say not, though Men are ſevere, I hope God will pity and pardon, and ſave me; ay, but what grounds have you to hope, that he will pity and ſave you? Are your Names written in the

the Book of Life here? then hope and believe it's written above. God hath ſaid, *Bleſſed are the poor in Spirit, the poor in Heart*, &c. am I ſuch, or no? Should one dream at night of a Pardon from a King, or that ſuch a Mans Eſtate is mine, and come the next morning for the Pardon, or claim the Eſtate? and the other ſhould ask, why? what have you to ſhew for it, any thing under mine hand? and he anſwer, no, but I dreamt ſo the laſt night; he might be kickt out of doors with diſdain and anger, and counted fitter for Bedlam. Fooliſh mad ſinners, that knock at Heaven Gates and claim it for theirs; will not God ſay, What haſt thou to ſhew under my Hand and Seal? where did I ever promiſe Mercy and Heaven to one that did live daily, as thou didſt? Look over the whole Bible, bring me one promiſe, and i'le make it good. My dear friends, why ſhould you flatter your ſelves to your own deſtruction, and no convincing you now, till God doth ſilence you at laſt? only ſay, Lord, I dreamt ſo, when on Earth; a fooliſh and fruitleſs Dream.

6. *Deceive not your ſelves with delays.*

Many Thouſands deſtroy themſelves with reſolutions, and promiſes of ſaving themſelves hereafter. The time is not yet come. The Devil and your own Hearts, and this wicked World, are cunning ſophiſters, and they

they will not crave all your time together, only have it by peice-meals, till they have all at laſt: Every morning they will fill you, as ſoon as you are awake, with other matters, and thus keep you employ'd all the day; and when they have lull'd you aſleep that night, they will be with you the next day, and as likely to prevail; and thus keep you cloſe to themſelves, that they ſhall have the performances, and God all the promiſes; ſay only to God, I go, *Sir*, but not ſtir; at night you ſhall confeſs that you have ſinn'd all that day, but never begin to live better the next day. We ſhould be aſham'd to put into our prayers at night, Lord, raiſe me up the next day, that I may eat and drink and be merry, that I may be idle and vain, and not think or ſpeak ſeriouſly of God or my Soul, or another World; or in a morning, pray for a Bleſſing all the day, but walk out of the way of Bleſſing all the day after. Should we not bluſh to ſay, Lord, Bleſs me in my idleneſs, in my wicked company, in my jeſting and triffling? well, but we hope to live better hereafter; what! next week, or next year? no, never come to a determinate time, and thus the Devil hath us faſt enough. Did you not think many years ago, that if you liv'd to ſuch an Age, you would be better? and have you not the ſame old, dead, vain and worldly Hearts, that you had long ago? Are you not ſtill as backward to good, as prone to evil, as you were formerly? Have you not reſolv'd often

to

to caſt up your accounts and prepare ſolemnly for Eternity, but ſtill you neglect it; and will you ſtill truſt theſe wicked deceitful Hearts, that have deceiv'd you ſo often? Have not theſe wicked Hearts left you many a good Sermon, many a bleſſed Sabbath, many an awakning, ſearching providence? and are they not as likely to loſe you as many more, if God grant them to you? but it may be, you have ſeen your beſt days, and God may never grant you ſo many bleſſed advantages; how many Heavenly Lights have burnt out, whilſt you have been idle and triffling? many lively, ſerious Miniſters, are gone to reſt, that did ſtrive, pray, intreat and weep, and could not prevail: If you ſtill believe, you ſhall be better in ſuch a condition, or ſuch an Age, obſerve thoſe that are ſo, and ſee, whether they be not as careleſs and negligent about their Souls, as others. Do not you ſeem as far from Death and Judgement, as you were twenty years ago? God ſays, *to day hear*, and the Devil ſays, to morrow; he that is really made good, ſets to Gods work preſently. *Heb.* 3. 15.

As ſoon as ever *Saul* was converted, he ſaid preſently, *What wilt thou have me to do?* and God ſays, *Behold, he prayeth*; and the Prodigal, as ſoon as ever he came to himſelf, he came to his Father, and ſaid, *I am willing to be thy Servant*; and thoſe that Chriſt at firſt call'd, *immediately left all and followed him*; when one ſaid, *let me go firſt and bury my Fa-* *Act.* 9. beg. *Luke* 15.

Luk.9.last. *ther*, Christ said, *Let their dead bury their dead, but go thou presently and preach the Kingdom of God*; another said, *let me bid those at home farewel*, no, said Christ, *no man putting his hand to the Plough, that looketh back, is fit for the Kingdom of God.* It's but reasonable, they are receiv'd, as the Prodigal, into the arms of Mercy presently, have all their sins pardon'd, all Grace given, the ring and fatted Calf; all is ready, and therefore they must love and pray, and praise presently. Says

*Gal.*1. 15, 16, 17, 18. vers. *Paul, As soon as I was called by Grace, immediately I conferred not with flesh and blood, but went to work presently.* Shall a Man that is rais'd out of the Grave and rottenness, desire to lye down a few hours and days longer, and then walk and work among the living? No, say presently, what have I to do any more with my wicked Heart, Tongue, Life, and Company?

Direct. 5. *Labour to get above this World and all its concernments, admire not its greatness, nor regard its glorious prospect and large promises, nor fear its threatnings and troubles.*

This is a great snare, undoing thousands, they can't get beyond this World; nothing but Faith can conquer this World, by Christ you may be Crucified to the World, and the World to you. Christ says, *These are not of the World, as I am not of the World, my Kingdom is not of this World.* We read

1 *John* 5. 4, 5.

and

and ſpeak of things, but do not really live as Strangers and Pilgrims, as Travellers and Sojourners; are we not at home here? do we not ſet up our reſting place here, and are diſquieted, when we are unſetled, and cry out as if we were undone?

Be convinc'd, that your happineſs is not here, nor can all theſe things ſave you and make you truly bleſſed. *Solomon* is as a Man got to the top of the Worlds Glory, ſet upon the pinnacle, upon the higheſt mountain to ſee and enjoy the Kingdoms of the World and the Glory of them. What could be deſir'd more than he declares? *Eccleſ.* 2. 3. great Works, Houſes, Vineyards, Gardens and Orchards, Trees of all kind of Fruits, all Servants, great and ſmall Cattle, Silver and Gold, the peculiar Treaſure of Kings, Men-Singers, Women-Singers, and the delights of the Sons of Men, as Muſical Inſtruments, and that of all ſorts; here was Honour, Profit and Pleaſures, and withal his great Wiſdom remain'd with him: Nay, *v.* 10. he ſatisfied his deſires to the full, fulfill'd his joy, and his Heart rejoyced in all; and yet *v.* 11. upon a ſerious review, I looked upon all, and it was vanity, nothing in it, nay, it was vexation and no profit; nay, he could ſee little in his worldly Wiſdom, becauſe it happeneth to the fool and the wiſe both alike, *v.* 14, 15. and in the Grave there is no remembrance of the wiſe more than the fool, forgotten in the next Age; and withal, he that

Bonum, honeſtum, utile & jucundum.

comes after may be a fool, *v.* 18, 19. as it fell out with *Rehoboam*; he ſeems in this Book to call to the reſt of the World, that are ſtruggling, tugging and ſtriving to get up to this mountain, ſome lye ſcraping and groveling at the bottom, others are got up a little way farther, ſome half-way; he calls from the very top to you, and ſays, Deceive not your ſelves, ſtrive and ſtruggle no more, you think, were you were I am, you ſhould be happy, I am got to the very top, and ſee it all vanity and vexation. And leſt the voluptuous, and the luſtful and the riotous perſon, ſhould think, there is more ſweetneſs and ſatisfaction in exceſs, God gave him up to the range of his luſts; he had not only abundance, 1 *King.* 4, 22. *&c. Solomons proviſion for one day, was thirty meaſures of fine flowr, and threeſcore meaſures of meal, ten fat Oxen, and twenty Oxen out of the paſtures, and an hundred Sheep, beſides Harts and Roe-Bucks, and Fallow-Deer, and fatted Fowl.* v. 26. &c. *He had fourty thouſand ſtalls of Horſes for his Chariots, and twelve thouſand Horſe-men; he had wonderful wiſdom, ſpake three thouſand Proverbs, and Songs a thouſand and five.* Ch. 10. 27. *He made Silver to be as ſtones in* Jeruſalem; *he alſo gave himſelf to Wine and Women, had ſeven hundred Concubines and three hundred Wives*; and at laſt cries out as one poor and empty, and undone, and ſays, *all is Vanity and vexation of Spirit.* If you will not believe his own experience, and think he ſpoke it

it out of diſcontent and indignation; hear what he ſays as to all the higheſt, the beſt, the ſweeteſt, the longeſt, the ſureſt of theſe Earthly enjoyments.

He dies as the beaſt, rots and ſtinks in the duſt, no bringing him up to ſee what is after him. Chap. 3. v 19, 22.

No ſatisfaction whilſt he is here, though none to ſucceed, nor childe, nor brother, yet greedy ſcrapings, and never think he hath enough, nor comfortably enjoy what he hath; and if he hath a ſecond after him, not rejoyce in him. Chap. 4. 8. verſe 16.

He is not ſatisfied with his abundance, only beholds with his eyes what others eat and enjoy; only diſturbs his reſt, when the labourer ſleeps ſweetly. Chap. 5. verſe 10, 11, 12.

It hurts him whilſt alive, and carries none of it with him; when he dies, only labours for the Wind. v. 13, 14.

He eats in darkneſs, and tormented in his ſickneſs. verſe 17. 18.

Some have much, and have not power to eat and enjoy it. Chap. 6. v. 2,

Though he beget an hundred Children, and live many years, nay, though two thouſand years, which none attain to. v. 3. 6.

He concludes, that ſorrow is better than laughter, and the houſe of mourning and death better than life, all its joy but as the crackling of thornes. Ch. 7. 2 to 6.

None can eſcape death, all cut off, wiſe and fooliſh, rich and poor. Ch. 8. 8.

He ſhews that proſperity is a ſnare, and hardens Men in their wickedneſs, lulls them aſleep in ſecurity, till cut off dreadfully at laſt. verſe 11, 12, 13.

Chap. 9. 1, 2, 3, 5, 6. *Theſe things come alike to good and bad, no difference, only the wicked cut off dreadfully at laſt; and all is gone, their memory, their paſſions will ceaſe.*

verſe 11, 12. *It's not skill, nor ſtrength, nor wiſdom, always gives this proſperity, taken at laſt as Fiſhes and Birds unawares.*

Ch 10. 6. 7. *Sometimes, fools and ſervants and the baſe, riſe and proſper, and the noble and worthy depreſt and kept under.*

Ch. 11. 7, 8, 9, 10. *He adviſeth at laſt, that Men would not pleaſe themſelves with the preſent light, becauſe ſweet, nor with many years, though he hath joy in them all, but remember the days of darkneſs, that ſhall be many. How long hath* Solomon *himſelf lain in the dark ſilent Grave? Nor the young Man ſhould ſo pleaſe himſelf in chearing his Heart, and walking in his own ways, but remember the great day of Judgement, when all thoſe things ſhall be brought forth, therefore he ſhould remove ſorrow from his Heart, and evil from his Fleſh.*

Chap. 12. 1, &c. *And at laſt adviſeth him to what I am now urging, to remember his Creatour, and therein himſelf in the midſt of his pleaſure, remembring the years of old Age, how then he would decay;*

v. 13. 14. *and at laſt ſhuts up all with this, that the whole of Man is to be wiſe to Salvation, and prevent a dreadful Judgement and Condemnation; for this is the whole of Man, this is your making and marring.*

Hoc eſt omnis homo, *or* hoc omne eſt homo.

Now

Now why ſhould we be ſo fooliſh to delude our ſelves with theſe matters? the *Pſalmiſt* tells you *Pſal.* 39. 5. *Every Man in his beſt eſtate is altogether vanity.* Every Man is very vanity; Man is ſo, every Man, rich or poor, high or low, Lord or Peaſant; ſome would grant, that poor and ſick, ſinking and complaining, old and decaying he is ſo; no, in his beſt Eſtate, in all his Pomp, Greatneſs and Grandeur, he is vanity, not only vain, but vanity in the abſtract; to ſay a Man is poor, or fooliſh or miſerable, it's ſad, but to ſay he is poverty, folly and miſery, it ſelf, nay, is altogether vanity, nothing but vanity, not the leaſt ſubſtance or reality; and leſt you ſhould doubt of it, he adds, verily it is ſo, this is a real ſtanding truth, nothing more certain; and therefore he adds, *v.* 6. *Surely he walketh in a vain ſhew.* Heb. an image; it's but an appearance, a ſhadow, a picture, and that a vain one too; he again repeats it, *ſurely they are diſquieted in vain*; or troubled, *Heb.* They make a noiſe, or buſtling or tumult, ſeeking the World, and know not what will become of it and them. *Pſal.* 62. *v.* 9. *Men of low degree are vanity, and men of high degree are a lie; becauſe they ſeem to promiſe, and to be more than really they are: they are altogether* (or alike) *lighter than vanity, if weighed in the Ballance with God or his true ſubſtantial goodneſs*; and therefore, *v.* 10. he adviſeth not to ſet our Heart on *Riches*, though they increaſe. If the Word will not convince you,

Col Adam, Col. Hebel.

Heb. Setled Eſtate.

let daily experience, and a wiſe obſervation, teach you this neceſſary truth. What great difference is there in the World? moſt are hurrying and tumbling with the ſame care, fear, hope and concernment, about little and great Eſtates; ſome pleas'd in a little houſe made of dirt, and a few cattle and ſmall grounds, another in a lofty houſe built of ſtone, great windows, rubb'd rooms and richer furniture, larger demeaſnes; but their joys and ſorrows are much alike; the one eats and drinks and laughs at the other, only the one hath richer food, or more gaudy Apparel; but as many wants and croſſes. I could never yet perceive much difference between 20 *l. per Annum*, or an 100, or 200, or 500, or 1000 *l.* moſt live up to or beyond their Eſtates, and ſo are uneaſie: They want ſomewhat more; I except preſſing want of neceſſaries, pain, debt and confinement, or melancholy, otherwiſe I know or ſee little difference in any Mens condition. One proud coy Dame is lifted up with her beauty, or dreſſings and trimmings, Gold and Jewels, though I would put as good on an Aſs or a Poſt, and neither of them the better; another proud of her plainer Dreſs and homely Apparel; one pleaſing her ſelf in a beautiful witty Child, another in a fooliſh wanton and ill-bred Brat; one boaſts of his Honour, and Parentage and his Horſes, *&c.* ſaid an Heathen, *Why, vain man, it's thy Horſes proportion, and ſtrength and ſwiftneſs, not thine*; another

Epictetus.

another boaſts of his wit, skill and ingenuity, a third of his lewdneſs, exceſſes and beaſtly attempts; all full of folly and madneſs: Some in a higher degree, others in a lower. Children pride themſelves in their ſhining counters, and other little play-games; theſe in their richer Ornaments, in a little finer and yellow duſt, in greater baubles, and are the greater fools. It would make you weary, and even ſick at Heart, to hear ſome boaſt of their own actions, their ſucceſs by Sea and Land, their skill and increaſe in Trade, and it may be moſt falſe, but you muſt hear and admire, that they may undergo the like drudgery to hear your ſilly trifling matters; moſt are weary of it in others, but can't ſee it in themſelves: But were there any great difference now, Death and the Grave lay all level; then it ſhall be as with the People, ſo with the Prieſt, as with the Servant, ſo with the Maſter; here ſome difference and diſtance, but then none; as with the Maid, ſo with the Miſtreſs; the one imperiouſly commands now, and it may be unreaſonably and fooliſhly, and the other muſt heartily obey: But then alike; the bones lye alike in the Grave, as with the buyer, ſo with the ſeller; as with the borrower, ſo with the lender; the one purchaſeth and poſſeſſes, the other poor and turn'd out; but then all alike. We ſee Men and Women hurrying and poſting one by another, ſome rich, others poor, ſome wiſe, others

Silver and Gold.

Iſa. 24. 1, 2.

others fooliſh, all haſtning to the Grave. I am often thinking, whither are they going ſo faſt, what are they doing? ſome in their ſhops are waiting for gain, others in the Taverns, Ale-houſes and Coffee-houſes, waſting away their precious time idly and ſinfully; ſome riding in pomp in their Coaches to the Grave with rich Attendants and Liveries, and others running on foot; and ſome crawling and creeping in pain and anguiſh; ſome plodding miſchief, how to cheat, cozen and wrong others, and boaſt when they are too hard for them; others ſtanding on their watch, and contriving how to eſcape them; and both in the mean while neglecting their Souls, and the Devil robbing them of their beſt Treaſures; ſome chiding, others flattering and diſſembling; ſome ſpending time, days and weeks, about Phyſick and watchfulneſs, fire and warm rooms, either about themſelves or their Children, if ſick or weak, or it may be only fancies and groundleſs fears make themſelves and theirs very ſick: Others pulling down theſe weak tottering houſes that are falling of themſelves, and hard to ſupport them a little while; and yet they pluck away the props, (I mean, moderate dyet and honeſt induſtry) nay, ſet it on fire with enflaming liquor, or drown it, or make the pillars rotten and moulder, by uncleanneſs and intemperate eating and drinking. Some ſpend their time in weeping and telling ſtories of ſuch a Child dead,

dead, and ſuch croſſes and loſſes, and ſuch unkindneſs of friends; anothers care and concernment is, how to live hereafter, and fear and thoughtfulneſs about the Children and Family for the time to come, and all this while no fear of Hell, nor thought of, nor preparation for, Heaven. Some great Men, and proud, ſpend their time in luxury, in commanding, domineering and idleneſs, others in flattering, and admiring and applauding, though inwardly hate them: Some live twenty years, others thirty, ſome forty, others threeſcore or fourſcore years, and for my part, when buryed, I know little that he of threeſcore or fourſcore years hath gotten, or can boaſt of, more than he that died at twenty or ten years, only eat, and drink and ſleep a little longer, any farther than he lives more to God, dies to ſin, and prepares for Death and Judgement. I know not, what we are the better for the laſt week and year, and if we live another, what will it amount to? only eat and drink, and ſleep it over again.

I thank God, I write not this out of any diſcontent, or in the leaſt to ſlight Gods goodneſs and the mercies of this Life; length of days is promis'd us, and is a mercy; and I have liv'd as comfortably and plentifully as any Man under my circumſtances, far beyond what I could have at firſt propos'd and expected; but I write it out of a deep ſenſe that hath a long time lain on my Heart, of the

the vanity of this World, and the folly of my ſelf and all others; and from great zeal and indignation, that Heaven, Grace and Chriſt, ſhould be neglected for theſe toys and trifles. For my part, tho' I had liv'd never ſo well, I would not deſire to live over my days again, eat and drink, and ſleep as much, any farther than I might do more good, pray more heartily, and bring more Glory to God. This I find the pretence of moſt, but it's a moſt horrible deluſion and cheat; they beg time for God and their Souls, but they give it ſtill to the Devil, their Luſts and the World. Act over the ſame ſins, and neglect the ſame duties, or as triflingly perform them. I know not, what ſome promiſe themſelves more in this life, were there not a Heaven and Hell, and good work to be done here on Earth, and were it Gods way, I ſhould not value it, if I dug mine own Grave and lye down it, and deſire ſome walking mortals to cover me over. O! that ever this pitiful, empty, troubleſome, trifling World, ſhould hinder Men ſo much in their way to Heaven, and make them venture, yea, and loſe their Souls for nought? Will you refuſe to be diverted, or to be comforted, by any of theſe things, nor be affrighted or diſturb'd by the miſeries or threatnings of this World? Paſs thorow this World to your home and reſt; order all your matters with reſpect to Eternity.

Direct.

Direct. 6. Make use of the means, God hath appointed for your Self-preservation and Soul-salvation: I could mention many; i'le name but three.

1. *The Word of God.* 2. *Prayer.* 3. *Jesus Christ.*

1. Go to the Word of God, try your selves by it, and hear and read what That will say; that is your Judge, as that doth justifie or condemn you, so shall you stand or fall at the great day. Now that tells you plainly, foul sinners shall to Hell, and such penitent humble broken Souls shall come to Heaven. You have no Book else that speaks of such great and good things; you need not Ascend into Heaven, nor Descend into Hell, the Word is nigh thee, even in thy Heart and Mouth, the Word of Faith which we Preach; if confess with Mouth and Heart, thou shalt be sav'd. What plainer than *Rom.* 2. 7, 8, *&c.* There is no respect of Persons with God, but the wicked must perish, whether *Jew* or *Gentile*, and the Righteous must, shall, be sav'd. Now Men flatter and will speak fair to your faces, this is especially the danger of great Men, high and wise Men. An Heathen could say, that a great Mans Son learn'd nothing well but to ride the great Horse; for that knows no difference between Master and Man, and will cast him, if he looks not

Rom. 10. 6, 7, 8.

to

to himſelf: But let him be what he pleaſe otherwiſe, others will praiſe him to his face, and all fear to offend him. Now the Word ſays, that God will cut off all evil doers, let them be who they will, ſay to the Righteous, it ſhall be well; woe to the wicked, he muſt periſh as his own dung, let him be Lord or Beggar, Prince or Peaſant. This Word tells them, that the Kings of the Earth, and the great Men and the rich Men, and the mighty Men, and every bond Man and every free Man, hide themſelves in dens and rocks, and can't ſtand in the day of Gods wrath: This calls the wicked rich Man, Fool, that would not be born from others, but call for a ſtab. This tells you plainly, what is ſin, and that God regards you not, if you regard iniquity, though in your Heart. This tells you, that God will not bear with the wilful neglect of any one known duty; others, pretending friends, ſay, eaſe your ſelves, ſpare your ſelves; but this ſaith, you muſt ſtrive, and fight and wreſtle, and ſpend your ſelves and be ſpent, and give all diligence, and pray evermore, and pray without ceaſing. Your wicked Hearts and others tells you, there is no need of much a-do about Heaven, a little will ſerve turn; but much labour and care is requiſite for Earth; but the Word tells you, that you need not be ſo careful for too morow, that you may uſe things indifferently, read diligently, and walk circumſpectly to the Law and to the teſtimonies, if your

Pſal. 49. laſt.

Rev. 9. 15, 16, 17.

indefinenter.

Iſa. 8. 20.

Heart

Heart and others ſpeak not according to this Word, it's becauſe there is no Light in them. This ſhews you Death and Life, Bleſſing and Curſing, Good and Evil; and this gives plain marks: Search the Word diligently, and bring your Hearts and Lives to this Touch-ſtone; prove every thought, word and work. Other Glaſſes are falſe, this is a true Glaſs, will ſhew you your real face and complexion, this will ſhew the ſpots and deformities of the greateſt, the proudeſt. Did your curious proud Ladies look more in this Glaſs, and leſs in other Glaſſes, this might humble them; whereas, the other puff them up. I do not now perſuade you, only to read the Word diligently and daily, but ſearch into it as into a rich Treaſure, and labour to make it your own; believe the promiſes, and ſuck the ſweetneſs of them; obey the commands, do the work, till you find the goodneſs and ſatisfaction of the bleſſed Laws of God. As *David*, *Pſal.* 119. till you cry out ſenſibly and experimentally, *O, how I love thy Law, and thy Word is ever pure, therefore thy ſervant loveth it!* *James* 1. 23, 24.

2. Go to God in Prayer much; cry mightily to him, who alone can ſave, and is willing and ready. How much were Gods people ever addicted to this duty? and the truth is, you will certainly periſh without it. It's the breath of the Soul to God; as the Man can't live naturally without breathing, no more can a Chriſtian ſpiritually without

without praying. But then I muſt intreat you, as you love your Souls, that you ſee to it, that you pray indeed; there is much goes for praying amongſt us, that will appear but howling, but mockery, but abomination at laſt; beg of God, that he would open your eyes, undeceive your Souls, and ſet you in the right way: You will certainly miſtake, and miſcarry, unleſs he lead and guide you in the right way; and this you muſt beg every day, as one periſhing, ſinking and undone: Say, Lord, I ſhall periſh without hope or help, unleſs thou ſtretch out and make bare thy ſaving arm; pray in ſecret, poure out your Souls, your complaints, your tears, your earneſt requeſts, nay, ſeek, yea, if that will not do, knock by earneſt Prayer: Say, Lord, what ſhall I do? theſe luſts, theſe temptations, theſe Sons of *Zerviah* are too hard for me. I am convinc'd of my folly and neglects, often ſorry for them, reſolve and promiſe, but all weares off again; I know not what to do, but my Eyes and Heart are up to thee; I want ſpiritual Wiſdom, I ask it
Jam. 1. 5. of thee, or I ſhall be miſerably and eternally befool'd; I have but little time more to ask it; in Hell tears or cries will not avail nor prevail. If you can't pray, ſay, Lord, poure out upon me a Spirit of prayer and ſupplication, the preparation of the Heart to pray, as well as the anſwer, is from thee. Thy Spirit can teach me, can help mine infirmities; thou haſt ſaid, as ſure and as freely as earthly Parents

will give to their perishing hungry Children, bread and not stones, fish and not serpents; so certainly and more readily, wilt thou give to them that ask it. Lord, teach me to pray for Mercy, and then graciously give it. Why may not my tongue pray unto thee, and praise thee as well as others? Why may not my Heart breathe after thee, love and delight in thee, as well as others? Hast thou but one Blessing? bless me, even me also, may I say, O my Father. Shall others have bread, and I the husks, ashes, poyson? let me have somewhat, though but crumbs; one crumb of this spiritual Heavenly Mercy is more worth than all the fat Feasts of the wicked. Must I be lost and roar in Hell, and my bosome friend, my good neighbour, triumph in Glory? May not I pray in my Family also, read the Word with delight and comfort, find healing for my wounds, and refreshment for my hungry perishing Soul? Lord, I now beg it as earnestly, as if I were presently dying and appearing before thee. I am sorry I have trifl'd so long, now I am willing, I am resolv'd, to be wholly thine, always thine.

3. Go to Christ for help and deliverance; he came to seek and to save that which was lost and undone, dead and perishing eternally: He lost himself to save you, died himself, that you might live. Now you must come to Christ not only for comfort and

pardon, and joy in being safe and sound; but for Grace and Wisdom, and Strength to be made sound and whole. It's he is made Wisdom to us, that we may not live and die fools, and he is made sanctification as well as righteousness. Christ calls you to come, though miserable, and lost and sinking; nay, because you are so, the fitter to come in to his arms of Mercy: He is able to save thee to the uttermost; you have heard, you can destroy your selves, but can't save your selves; you can wound, but Christ alone can heal those deep ghastly wounds that sin hath made; he was made a curse for us, that we might be blessed. Christ is not priz'd, studied, believ'd, glorified in, as he deserves: How few, as the Apostle, desire to glory in nothing else, and account all else, but dung and dross? When we have done all, and followed the former directions to our best skill and utmost power, we must throw our selves upon *Jesus Christ*, or we shall perish. The Apostle, so good a Man, found himself utterly lost, *Rom.* 7. 24. and therefore *v.* 25. thanks God for *Jesus Christ*; let others boast of their works, glory in their merits; when I consider, how little good I do, and how much evil I fall into daily, I need a Christ. How many sinful vain thoughts in a day, to any serious Heavenly Meditations? How many idle unnecessary words to a little serious Heavenly discourse? How little good I do in a day to what I might, and that

I do with ſo little delight? and on the other hand, when I conſider how great Chriſts love was, how large Gods bounty is; how glorious and great Heaven will be; I muſt utterly deſpair, were it not for *Jeſus Chriſt*, my dear Saviour; all my Life, every breath of it, is by him, who loved me and gave himſelf for me. Some truſt in Chariots and ſome in Horſes, ſome in their Zeal, others in their Strength, ſome in their Charity, ſome in their Piety and Devotion; but we will remember the name and merits of Chriſt our Saviour; when they are brought down and fallen, we may riſe and ſtand upright.

Direct. 7. *Be not diſcourag'd becauſe of the danger and difficulty, were it much more, you were better ſtrive againſt it than be damn'd; but for your great encouragement, the way is eaſie, the work pleaſant.*

God condeſcends wonderfully, to ſave the loweſt, the meaneſt: Were there ſuch a Proclamation, as *Iſa.* 55. 1, 2. in a Fair or Market, what thronging would there be, come without Mony and without Price? There are many rich and neceſſary things in Fairs and Shops, but the poor go not thither, becauſe they have not Mony to buy; but were all free for fetching and asking, what running, ſtriving and thronging would there be? Why ſhould you be diſcouraged? have there not as great and vile ſinners as you, been ſav'd? What was *Manaſſes*? he was an

2 *Chr.* 33. 2, 3, 4, &c. *v.* 12, 13. Idolater, he made *Judah* and *Jerusalem* worse than the Heathen; yet when he was in affliction, he prayed and was humbl'd, and the Lord pitied him. What was *Mary Magdalen* and many others? besides, what mean and inconsiderable persons were sav'd by Christ? the poor Woman of *Caanan*, the Woman of *Samaria*, the *Publican*, the blind beggar by the ways side; and in these, what was eminent or remarkable to commend them to God, but their misery and want, and a deep sense of it, and highly prizing their salvation. Would you not account it an unspeakable mercy, if God would pity and heal, help and save you? What is there more to commend us to Gods pity and Grace? What was there in the poor Widows Mite, but giving up her All with good will and delight. A cup of cold water given in sincerity; the *Luk.* 7. last. poor Womans pains and teares, and kisses of the feet, as coming from the Heart and great love, how precious to Christ, how kindly observ'd and reckon'd up, as great? alas! what is it to such a Christ, that laid down his Life, pour'd out his Blood, his Soul, in love to save her? Be not discourag'd, God will enable you, Christ will assist you, the Spirit will strengthen, teach and guide you, if you are willing to be sav'd, God will meet you, as the Father the Prodigal, and he will cloath you, and feed you and save you; all is ready for your Life and Salvation. The Father doth not say, stand off,

Son,

Son, keep without door, I will firſt try your obedience, firſt humble you, you muſt be more ſham'd and confounded, the ſmell of the Swine and Husks is yet upon you; no, immediately in his arms, kiſs'd him, calls for the Robe, the Ring, the fatted Calf; who would not come to ſuch a Heavenly Father to be ſav'd? he will entertain you ſo readily, ſo richly, ſo lovingly; and his work is eaſie and pleaſant, it's but to love, fear and honour him, and you love your ſelves and ſave your own Souls. You love Life, and Light and Salvation, and unſpeakable Happineſs. The work may be done with great eaſe and delight; come, taſte and ſee, come and try; it's your diſtance, your ignorance, your prejudice, that makes it ſeem hard and troubleſome; experience will convince you of your miſtake. Said one, I lov'd thee late, Lord, the greater is my ſin, and the more my grief. Want of a ſerious Heavenly Spirit makes Gods work heavy and tireſome. Once pray with earneſtneſs, and hope, and deſire and love, and then 'twill be ſweet and bleſſed work. 'Twas love made *David* ſay, one day in thy Courts is better than a Thouſand elſewhere; many are ready to ſay, one day in the World is better than a thouſand in Gods Work. Did you know the bleſſings and comforts of theſe Heavenly frames, *Matth.* 5. 2 to 11. the ſweet of a poor Spirit, of a meek ſoft Heart, of a pure Heart, of being merciful; how would you

prize them above pride aud paſſion, and cruelty and diſcontent? obſerve

1. That all theſe Bleſſings are ſpiritual; not bleſſed are the Rich, or the Wiſe, or the Mighty, but the Poor, the Meek, the Mourners.

2. That all the promiſes made to them are ſpiritual alſo; not yours is the Glory of the World, but yours is the Kingdom of Heaven; not Bleſſed, they ſhall have riches and pleaſures, but they ſhall ſee God.

3. That theſe qualifications are low and condeſcending, take in the meaneſt and loweſt Chriſtian, that is ſincere.

It is not, Bleſſed are the rich and ſtrong in Grace, but the poor in ſpirit, ſuch as are miſerably poor and empty, and needy and low, and vile in their own eyes, that want all Grace, and come ſo to Chriſt. *Rev.* 3. 17, 18.

It is not, Bleſſed are they only, that rejoyce in ways of righteouſneſs, and have great comfort and peace in believing; but Bleſſed are they, that mourn for ſin, and weep that they can do no more, no better, that bewail their deadneſs and unprofitableneſs.

Not only, Bleſſed are the high-bearing, courageous, bold Chriſtians; but Bleſſed are the meek, ſoft, quiet ſpirits, that are meek under Gods chaſtiſement, reproofs and

Word, and are mild and gentle towards Men.

Not only, Bleſſed are the full and thoſe that taſt marrow and fatneſs, and ſweetneſs in Duties and Gods Ordinances; that have large incomes of Grace and Comfort, but alſo, Bleſſed are the hungry and thirſty; that are needy, pinching and wanting, and crave and cry after food and refreſhment; and this takes in any Babes in Chriſts Family.

Not only, Bleſſed are thoſe that can give and do great things to and for us, but, Bleſſed are thoſe that are of a tender merciful ſpirit, full of bowels, and compaſſion and kindneſs. Thus, many ſhall be rewarded at the laſt for feeding the hungry, clothing the naked, that were fed and clothed by others, becauſe they had an Heart to do it, had it been in their power. *Matth.* 25. laſt.

Not, Bleſſed only are thoſe that are pure and unblameable in their Lives, but, Bleſſed if pure in Heart, that deſire purity from the very bottom of their Hearts.

Not only, Bleſſed are thoſe that live peaceably with all Men; that is not poſſible, but, Bleſſed, if deſire and attempt it, and are willing to be peace-makers; are of peaceable, quiet, ſpirits, and are willing others ſhould be ſo to.

Not only, Bleſſed are thoſe that are eminent in ſervice, and do much good for God in their places; but, Bleſſed alſo are they, that can ſuffer patiently and comfortably for righteouſneſs ſake. As the good Woman ſaid,

though ſhe could not diſpute for Chriſt, ſhe could die for Chriſt. I know not, but God may graciouſly accept, and publickly own ſome at laſt, in willingly ſuffering for Chriſts
2 *Tim.* 2. 12. ſake and the Goſpel, that never did much more before for God, it may be againſt him.
Ch. 3. 12. To ſuffer is a great gift, as well as to believe.

4. How Bleſſed the Man, that is good and really ſav'd; there is a Bleſſing for every qualification, Grace and Duty; Bleſſed as humble, as merciful; Bleſſed praying, and Bleſſed believing; and with what delight does Chriſt make ſuch happy, that ſo pronounces it at every Grace?

5. God and Chriſt know whom they bleſs, do not caſt them forth at randome; he Bleſſeth none, but ſuch as are capable of receiving thoſe Bleſſings.

6. Then they muſt be Curſed that are contrary; then Curſed are the proud in ſpirit, Curſed they, that laugh at and in ſin.

7. Curſed they, that are cruel, they ſhall not obtain Mercy, that ſhew'd judgement without Mercy.

Curſed are the filthy and unclean in Heart, they ſhall not ſee God.

Curſed are they, that are full and loath the Hony-comb, and ſlight the Feaſt of fat things; they ſhall hunger and thirſt in pain, and griping

ping to all Eternity, and not taſt of thoſe rich things, not have a crumb or drop.

Curſed are the brawlers and fire-brands, and makebates, they ſhall be called the Children of the Devil.

Curſed be they that leave Chriſt, and will not ſuffer but ſin, for theirs is Hell; they may weep and roar, for great is their wrath and miſery in Hell.

8. Gods Bleſſings on the Soul are real, ſure and refreſhing; it is not, they may be Bleſſed, but they ſhall be comforted, they ſhall ſee God, they ſhall obtain Mercy; it is not only be ye warmed, and cloth'd and fill'd, but they ſhall be fill'd, they ſhall find and feel it.

9. How different Gods Bleſſings are from the Worlds Bleſſings; they ſay, Bleſſed are the rich, and they that are high, proud and ſtout, and they that are full, and they that are freed from ſufferings; they are ready to ſay, God Bleſs us from theſe kind of Bleſſings, but God knows beſt, what is really good and what not.

10. The loweſt, the meaneſt, the pooreſt condition, nor the greateſt ſufferings, can make one really good; and thus bleſt by God, yet miſerable and wretched.

On the whole you may ſee, that it's not ſo difficult a work to be truly good and eternally

nally ſav'd; be not diſcourag'd, and think it impoſſible. You may obtain theſe Mercies, that can't get Riches and Honours; here is no diſtinction as to perſons, ſervants, and poor, and ſick, and weak, may be thus Bleſſed, as well as the high, rich and mighty.

Direct. 8. *Be ſure to labour and ſtrive, ſearch and pray, till you find you are in a hopeful way of Salvation.*

*Phil.*2. 12, 13. Give all diligence to make your Calling and Election ſure; leave it not at uncertainties: You ſee and hear, it's your making or marring to all Eternity; it's for your Life. Reſt not on vain hopes, bare wiſhes and fruitleſs deſires, that it may be ſo. Give no ſleep to your eyes, nor ſlumber to your eye-lids; I mean, pleaſe not your ſelves in meat, drink, ſleep and clothing, till you can comfortably, and upon good grounds, hope, that you are in the ſtrait way to Glory. It's true, I have a Houſe, a Bed, Friends, Grounds, Cattle and Mony; but have I a Chriſt, a Pardon, and a good Conſcience? This Houſe will ſhortly caſt me out; have I a Houſe not made with hands Eternal in the Heavens? I have now Bread for to day and to morrow, but what Proviſion have I for five hundred, for five thouſand years hence? How can I be ſatisfied and merry, and know not whether one ſin be yet pardon'd, one duty accepted? whether I am a Child of God or the Devil? whether I ſhall be ſav'd or damn'd

2 *Cor.* 5. *beg.*

for

for ever? I am now eating, and talking and at eaſe, I know not but to morrow, or next week, or next year, I may be trembling before Gods Tribunal; I may hear that word from an angry God, depart, thou curſed, into everlaſting Burnings, and I may be roaring in Hell, paſt hopes of Mercy. What Evidences have I of my ſincerity? what Marks of Hypocriſie, and of a firebrand of Hell? Did I ever ſearch to purpoſe, and bring it to a trial? why ſhould I not now do it? I am yet alive, yet there is hopes. O! ſearch to purpoſe, make it your buſineſs, examine, prove, try, whether Chriſt be in you, or whether you are reprobates, or caſt aways. 2 *Cor.* 13. 5.

CHAP.

CHAP. XII.

EXAMINATION.

It may be expected, and ſeem very neceſſary, that I ſhould now deſcribe, who are like to be *Sav'd*, and who are like to be *Loſt*; but I would not exceed the bounds of this Treatiſe, that I intended to be little; beſides, you may try by all the fore-mentioned Directions; however I ſhall add theſe two.

1. *Such a one that is undeceiv'd and like to be ſav'd, is willing to do any thing that Self may be ſav'd.*

2. *Such a one will loſe all elſe, and ſuffer any thing, rather than his Soul, himſelf, ſhould be loſt.*

Uſe III. 1. SUch a one is wholly and continually at Gods Command, willing to do any thing that God requires, and in the beſt manner, that it may be acceptable and well-pleaſing; then ſhall I not be aſham'd, when I *Pſal.* 119. 6. have reſpect (though not able to do all) to all thy Commandments. He quarrels not with Gods Laws, but likes and loves them. *David* is an eminent inſtance, enough is ſaid in that 119 *Pſalm*, they ſeek him with the whole Heart, they do no iniquity; they not only talk

talk of, or step into them, but walk in thy ways; I will praise with uprightness of Heart, take heed to the Word, hide the Word in the Heart, rejoyce in it as much as in all Riches; meditate and have respect, and delight my self, and not forget, my Soul breaketh for longing; indeed, every Verse of the *Psalm* almost gives a distinct character of a good man. A man that is getting Gold, and Honour and Health, is pleas'd in his labours and endeavours. Such a Soul begrudges no pains, no time, no cost; thinks all too little, so as he may be sav'd at last. The hypocrite and wicked man quarrels and is discourag'd, and thinks all too much. He says, what a wearineſs, and what profit? True enough, his services and prayers are of no advantage. When will the Sabbath be over? the other says, How amiable thy Tabernacles? my Soul longs to go one day there, better than all the six about the World: When shall I come and appear? this is a dry and thirsty wilderness, no waters for my Soul; my Soul thirsteth for God, the living God. Thy loving kindness is better than Life; it's never better with me, than when waiting at thy House. How willing is such a Soul to be praying, and praising and doing good? not only because God commands it, but because he delights in it, and finds it really good and refreshing; and his desires are far beyond his works, he wishes 'twere much more and better. *Christs yoke is easie and his burden light.* It's my wicked

Psal. 84.

Psal. 42. beg.

Psal. 63. beg.

Prov. 8. 34. 35, 36.

Etsi haberemus sexcentum colla, subjiceremus jugo Christi.

wicked Heart and corrupt fleſh, that makes it ſometime greivous and heavy; but love
1 *Joh.* 5. 3. makes it pleaſant.

2. Such a Soul is willing to loſe all elſe, to ſuffer any thing rather than loſe himſelf. Values not reproaches, ſcorns troubles, perſecutions. This made Chriſtians kiſs the ſtake, and ſay, welcome the Croſs of Chriſt, welcome the Crown; this made *Paul* and *Silas* ſing in the ſtocks in the dungeon, when whipt and wounded, rejoyce and glory, glad that they were counted worthy to ſuffer: Not count their Lives dear, ſo as they might ſave their Souls. This made *Abraham* do and ſuffer in readineſs to offer up his *Iſaac*, *Gen.* 22. 1. to 10. How much might he have pleaded againſt this ſevere command and trial? *Take thy Son and kill him.*

Lord, not my Child, rather let me offer thouſands of Rams than my firſt-born; had it been a ſtranger, a ſervant, but a Child that I ſhould love and delight in; preſerve from others deſtroying; let me feed him, keep him warm; if he be hurt or wounded, I can't bear it.

But if he muſt ſuffer, let him lye in Priſon or a Dungeon, let him be fed with bread and water; not let him die, let him be baniſht into another Country; let him, if he muſt ſuffer, have a finger, an arm or leg cut off; not cut him off wholly.

But, *Lord*, what is his fault? what hurt hath he done? what is his or mine offence? not one word of all this. He

He is my Son, my *Iſaac*, the Child of the promiſe, I waited many years for him; thou didſt promiſe a numerous poſterity; how ſhall my Seed be as the Sand and the Stars, and here is but one, and that muſt be cut off? *Iſhmael* is turn'd out of door already.

Lord, were it a Son I hated, one that was not deſirable, but take thy Son whom thou loveſt, that is the delight of thine eyes and joy of thy Heart. One that never offended me, was always obedient, loving and tractable.

Get thee into the land of Moriah; Lord, it's three days Journy, how can I bear the thoughts of it ſo long, and take the dear Sacrifice with me, and ſee his face in the way that I muſt kill there, and offer him up for a Burnt-Offering? *Lord*, how can I burn my Child to aſhes, my nature ſhrinks at the thought. *verſe* 2.

Upon one of the Mountains that I ſhall tell thee of; *Abraham* muſt not know where, till he come; God may lead him, whither he pleaſe.

And Abraham roſe early; What ſpeed was here? there is no excuſe made for delay, none for want of wood; he labours with his own hands, and cleaves it himſelf; when others would have made their want of it a pretence for forbearance. No, *Abraham* would have nothing wanting to hinder him in obeying Gods Call and Command. *verſe* 3.

Then Abraham on the third day ſaw the place; and how then, did not his Heart fail him? *verſe* 4.

No,

verſe 5. No, *He ſtops the young Men there*; why, *Abraham*, let them go with thee, they may hold thy hands and ſave thy Child. No, *Abraham* had rather truſt himſelf with God alone, and in his hands, than with any, all others; never told the young Men, what was to be done.

verſe 6. *Abraham took the wood, and laid it upon Iſaac his Son*; how could he lay it on the ſweet and tender Child? nay, he carry the knife too, that muſt kill and rip him open; and he took the fire in his hand and a knife, being reſolv'd nothing ſhould be wanting: Did not his hand ſhake and tremble?

verſe 9. *And they came to the place*: Oh the power of faith and patience, love and ſubmiſſion! *Abraham* goes on, makes no ſtop, they went together; builds an Altar, lays the wood on, and then binds his Son *Iſaac*, and laid him on the Altar, bound hand and foot.

verſe 10. *And Abraham ſtretched forth his hand, and took the knife to ſlay his Son*: What Father would not have ſhrunk back, and choſe rather to die himſelf, than give the ſtroke? But *Abraham* knew, it was the Lord that took care of him all his days, and would do him and his *Iſaac* no hurt; he would truſt God in every thing: He reſted on Gods Wiſdom and goodneſs. God gave him *Iſaac*, and he might command him away again; beſides, he was a ſervant and muſt obey, he muſt do his work, and let God alone with *His* work; God gave his dear Son for me, and I give all to him.

Iſaacs

Isaac's submission was as remarkable; *Abraham* had Gods word for it, *Isaac* only *Abraham*'s, his Earthly Fathers word.

Isaac might have pleaded, 'twas but a dream, a fancy, a delusion; this is Murder, and of the highest nature; this is against Gods peremptory command, against Nature. Besides, *Abrahams* leaving his Family and the Servants behind him, he might look upon it more as a design to cut him off. Withal, *Abraham* was only to offer, good *Isaac* was to die, bear the pain, and suffer the knife and burning; but not a word of all this. It's to me a type and emblem of God, offering up his Son, and Christs readiness to suffer or die.

How well was it for *Abraham*, thus to submit and suffer? he sav'd himself and Child: God kindly accepts his love, self-denial and good-will; and wonderfully rewards him. *v.* 14, 15 to 18.

I could give you many such instances, Gods people are describ'd by their self-resignation, and submission to the will of God.

Good old *Eli* said, *it is the Lord, let him do what seemeth him good*; and yet it was heavy tydings, a dreadful message, that the iniquity of his House should not be purg'd with Sacrifice for ever. 1 *Sam.* 3. last. *v.* 11, 12.

Aaron held his peace, when two Sons strook dead: *David* dumb and silent, because God did it. *Hezekiah* said, *good is the word of the Lord. Job* blesseth God taking as well as giving, and yet his stroak was dreadful *Lev.* 10. 1, 2, 3.

and manifold. Though *Job* lost all, he kept his integrity.

They in the 10*th.* of the *Hebrews*, 32, *&c.* endured a great fight of afflictions, were made a gazing stock, accompany those so us'd; took joyfully the spoiling of their goods, *v.* 33. 34. that they might have an enduring substance; therefore the Apostle gives the same advice and caution, not to cast away their confidence; *v.* 35. need patience to wait till hereafter; *v.* 36. some are in hast: Now the just live by Faith, when nothing else to live upon; and others draw back, but these believe and suffer to the saving of the Soul. Thus, the Martyrs, in the 11*th.* of the *Hebrews*; how much do they deny themselves, do and suffer any thing, that they might be sav'd?

CHAP.

CHAP. XIII.

The CONCLUSION.

UPon the whole, you cannot doubt of the certainty of this happiness; all your care and work is to see that you are Children, and espous'd to Christ, and you need not doubt of this salvation. But after all that hath been written to persuade you, unless God open your Eyes, change your Hearts, and undeceive you, you will follow your own vain imaginations, and be undone; therefore I and you too must turn to God in prayer, and earnestly beg his blessing and assistence, and all will be well. The Lord make it effectual to some Souls, and why should not you that are reading it, say, Lord, let it be so to my soul, that I may not perish to all Eternity.

And above all, look to it, and be sure that you are really good, sound at Heart, and such as may be receiv'd to Glory. Though a Man is not so much concern'd and thoughtful, whether a shilling he takes be brass, yet is he careful that his Writings be right, and his Title to his Estate good, and his Life, when in danger, be sav'd. A Man puts all his Children and Servants out of the room, that he may not be disturb'd, when about

his Writings and great ſettlements; lay aſide all other matters and buſineſs, when this great work is in hand; and be not ſatisfied nor quiet, till you can truly ſay, Lord, thou that knoweſt all things, knoweſt that I love thee, and you rejoyce in hope of the Glory to come: God hath done and ſaid much, to ſecure this happineſs for and to you; and ſhould not you make it the ſolemn and whole buſineſs of your Lives, to ſecure this to your own Souls?

To ſhut up the whole, I may ſet before you many things of great concernment, that may be worthy your ſerious conſideration and meditation, but ſhould I reduce them to ſo many Topicks, the Book would increaſe upon me too much. I ſhall only addreſs my ſelf to all ſorts of perſons, and ſpeak of many things uſeful, though of a different Nature, that ſome one thing or other may reach all perſons of different conſtitutions and perſuaſions.

I could write much unto you, young ones and Children, and earneſtly beg you, young Men and Women, to be wiſe in your young and tender years, to prevent this dreadful deceit and deſtruction. I have often deſpair'd of dealing with the Aged, the old weather-beaten ſinner; *Can an Ethiopian change his ſkin, or the Leopard his ſpots, then may ye alſo do good, which are accuſtomed to do evil.* It ſeems heartleſs (but that God commands us to call upon all,) to ſpeak to an hardn'd, unpenitent,

Jer. 13. 23.

penitent, ignorant ſinner; when a Man hath travell'd all the day in a quite contrary way, to perſuade him in the evening of his days, to turn about and begin quite a new courſe. Therefore in all my Miniſtry, my Heart was much carried out, and my bowels yearn'd towards young and tender ones, hoping ſome good might be done amongſt them. You are now in your tender years, more pliable and yielding, more ready to hear; ſin hath not made ſuch a deep impreſſion, nor had ſuch a long poſſeſſion; you have not ſo many wounds, bruiſes, and falls to be recover'd; you have not ſinn'd againſt ſo much light, refus'd ſo many calls, as elder perſons; God expects your younger years, and you muſt give an account for theſe years, and the works and words thereof. Rejoyce, O young Man, and be merry, but know thou, that for theſe things, God will bring thee into judgement; therefore, remove ſorrow, and prevent miſery. Now is the acceptable time to the Lord, he delights in the firſt fruits, the young Pidgeons, and the young Lambs, he remembers the kindneſs of the youth. Uſually ſuch as begin betimes, are more eminent for grace and comforts than others. Thoſe that are bred up to work and a calling from their infancy, lay up in ſtore for old age; it's hard to be bound Apprentice at thirty, or forty, or fifty years old; whereas, train'd up to the work, it's nothing to you. Hard and ſtrange to bring old people to pray, to hear

Senem erudire & mortuum curare, idem eſt.

Eccleſ. 11, 9.

with delight, and love the Word, and diſcourſe of good things, that were never us'd to it. They can tell you old ſtories, that neither profit you nor themſelves. How ſweet will it be to live upon old experiences, to have a Stock and Treaſure when old age comes? *David* ſays, *Thou art my hope, and my truſt, from my youth, and thou wert then kind to me, in holding me up: Caſt me not off in the time of old age, forſake me not, now my ſtrength faileth me. Thou haſt taught me from my youth, and I have declared*, &c. *Now alſo, when I am old and gray-headed, forſake me not.* Time may come, when, with *Hezekiah*, thou can'ſt in prayer only chatter like a crane, and mourn like a Dove.

Pſal. 71. 5, 6, 7. *v.* 17, 18. *Iſa.* 38. 3.

How comfortable then will it be, to look back and ſay, *Lord, remember how I have walk'd before thee with a perfect and upright Heart!* The truth is, it's dangerous running on in theſe deceits in youth; it's much if ever they are recover'd again; I will not, I dare not, determine it. Others, that never heard of Chriſt and rich Grace, may towards the end of their days, as the Thief on the Croſs, be call'd at laſt. One on a death-bed told me with great ſorrow and anguiſh, as the Soul was going out of the body, *I had convictions in my younger years, and loſt them, and could never recover them again.* Now is a time of leiſure, you are not plung'd in the cares, and labours, and ſnares of the World; now you had need be more watchful, becauſe it

is is a time of stronger temptations; flee youthful lusts; you are apt to be more confident and secure, and farthest off from death and danger, and promise your selves long Life and prosperity, and think 'twil be time enough hereafter; do not thus flatter your selves, are you afraid of being rich and happy betimes? is it not as good and necessary to love and praise God now, as in old age? are you too young to be Holy, Humble, and Heavenly? are you sure to live to old age? how many die in their younger years? A good young man dying, said, *How sad had it been with me now, if I had left my great work to doing till old age.* What if whilst you are thus slumbring and sleeping in security, the Bridegroom should come, and the door should be shut, and you have no Oyl of Grace in your Heart? Should your days continue, the day of Grace may be gone, you may lose precious advantages for your Souls, Heavenly Calls, and able Ministers; your Sun may set at noon; it may be you may never hear more so many awak'ning truths, if you lose these; God may take away the means of Grace, but will never take away the Grace got by the means; but should you hear as many more blessed truths, and gracious invitations, and wholsome counsels; you may not have the strivings of the spirit; and you are as likely, nay more, to sin away them, as you do these: If you think you shall be better hereafter, observe your Parents, or other aged

2 *Tim.* 2. 22.

Matth. 25. beg.

persons, and see whether they be not as worldly, sensual, and slothful, in Heavenly work, and as far from Death and Judgement, in their thoughts and preparation, as you. God would have you seek first his Kingdom, and remember your Creatour in your youth, and he knows what is best; this is the business of your whole lives. Why should God and Heaven have only the dry bones, and dim eyes, and staggering limbs, and feeble knees; and sin and vanity have the flower, the strength and marrow? Take heed of those sins now, that will rot your bones, and make your Souls roar in old age, if you live so long.

Ubi consumpsisti furfurem, ibi farinam.

You that are Aged and Fathers, will you yet hear and be wise? you have one foot in the Grave, and the other in Hell, and both in Sin; have you liv'd all these days destroying your selves, and heaping up wrath against the day of wrath? have you been quite out of the way; and are weakness and decays coming upon you, gray hairs here and there? do you perceive it? why may you not yet be wise? some came at the 11*th.* hour, and were receiv'd and rewarded. Away with your old courses, customs, and sins, and say yet, why should I not yet turn and live? When Sin and the World call for more of thy time, say, have you not had enough and too much already? I have but a little left, and if I give you this, you have all, and then I am utterly undone. Well, yet you are in the

the land of the Living: It is not your old, and great, and many sins, will hinder Mercy, but impenitency, want of tenderness, and brokenness, and this you must beg of God.

You that are Great, and Rich, and Mighty, will you be convinc'd, that your greatest Portion in this World is but poor, base, and beggarly, to what I offer you? Can a Man be poorer than Death will make him, stript of all? When a covetous greedy wretch cries out at last, What, World, wilt thou not afford me a Corner, a Chamber, a Closet, a Dungeon, a little Bread and Water? no, kick him out of doors, cast him into the Grave, let him stink and rot, and leave all here to others.

Ay, but I have rose early, gone to bed late, eat the bread of sorrow and carefulness; I have desir'd thy favour, fear'd thine anger, World, more than the wrath of God. I have admir'd thy favourites, though I could not reach to it my self, I have worship'd the rising Sun; and I have despis'd thy poor, ragged, miserable Mourners; I have run, and rid, sweat, and pinch'd my bowels, wearied out my limbs, and all to get a little of thee: Nay, I have slighted God, neglected his Word and Work; when I should have been at prayer in the Morning for my Soul, I have hearken'd to thy call, and run abroad to my field, or to my shop, or to my games, seeking for thy pleasure and profit, and have preferr'd

ferr'd it above Godliness; and I have tir'd my self about thy work all the day, so that I have neglected God and my Soul at night; I have laught at, and despis'd those in my Heart, that did mind reading and prayer, *&c.* when I was getting mony, *&c.* and now God hath forsaken me and is angry, my Conscience galls and terrifies me, and wilt thou also cast me off? Yes, away with him, the place that knew him shall know him no more.

You that are poor, and low, and despis'd in the World, methinks you should hearken, and be glad with these offers, and warnings, and counsels. You are poor here, but you *Jam.* 2. 5. may be rich in faith and Heirs of a Kingdom. It's sad, that you who can't expect much in this World, should deceive your selves, and lose Mercy in the other World too. Poor and wicked is a sad sight.

Could I perswade the Wise and the Learned, the Polititian and the Scholar, to take heed of this dangerous mistake and undoing? 1 *Cor.* Ch. 1, 2. The Scripture tells you, not many Wise in this World are Wise to Salvation; and Christ says, these things are hid from the Wise and Prudent, and reveal'd to such as are but Babes in knowledge, to you; it tells you, that these things are foolishness to those Wise, and that they must become fools, before they can be Wise. To see a man elaborate in his studies; searching Books, Arts, and Sciences, and into the nature of things, and not search into your own Hearts and Lives;

Lives; knowing many, most things, and not know the one thing needful. Do you believe that plain distich to be true?

Si Christum discis, nihil est si cætera nescis,
Si Christum nescis, nihil est si cætera discis.

Paul was a Learned Man, and he counted all his Learning, and other Accomplishments, but dung and dogs-meat, to this excellent knowledge.

You, that have been bred up ignorantly, and have but little knowledge, may you come to Christ and the Word, and see whether you may not yet learn and understand. A man that is very poor must work the harder.

Such as are under great Temptations, in wicked Families, in bad Callings, you had need look to your selves; you that in Trading are apt to cheat others, take heed of wronging your selves; it is dangerous living in places where is Swearing, Cursing, Drinking, Revelling, no fear of God, nor praying to him; you had need look to your thatchy Hearts, when sparkes fly out of your Neighbours mouth, soon catch fire; take heed of all Temptations, all occasions of sin; as to wantonness, take heed of wanton dalliances, filthy communication, unclean actions, of secrecy and privacy; the Flesh lusteth against the Spirit, and if you live after the Flesh you must die; to be carnally minded is Death; come not near her door; *Ro.* 8. beg.

if

if you are tempted by idle company to drunkenneſs and idleneſs; think, theſe are Soul-deſtroyers, avoid, come not near, them, as you would ſave your Lives.

Are you of bad diſpoſitions, haſty tempers, inclin'd to paſſion and wrath? take
Jam. 3. the more heed, watch your lips, the tongue is an unruly Member, ſet on fire of Hell. Are you apt to belch out raſh ſpeeches againſt others? think, this will moſt hurt and wound my ſelf: Take heed of wrath, and malice, evil-ſpeaking, back-biting, cenſuring, you wound your Neighbours Name, and your own Souls.

Are you backward to good, dead and ſlothful, and careleſs? think, this eaſe is but for a little while; if I will not ſow now, I can't reap hereafter; if I will not run, I can't obtain. Shall others pray, and hear, and repent, and ſeek Heaven, and obtain it, and I loſe Heaven for want of asking? is not ſuch glory worthy praying for? then, ſurely it's worth nothing. What have I to do of greater concernment? up and be doing for the Lords ſake; ſay, I have been idle and lazy too long: I have ſtruggl'd enough for the World, I ſee what that can do for me; I have labour'd for that which is not bread, and doth not ſatisfie, and I will now incline mine ears to God, and hear, that my Soul may live. Say as thoſe *Lepers*, 2 *Kings*, 7. *Why ſit we here until we die? if we will go to the World, there is the Famine that all periſh,*

and

and we ſhall die there, and if we ſit ſtill here in our ſins, we die alſo; now therefore, come and let us fall into the hands of God, if he ſave us alive we ſhall live, and if he caſt us off and kill us, we ſhall but die. Let us turn to the Lord, who knows, but that he may have Mercy on us.

Are you full of troubles and croſſes, loſſes and diſappointments, great croſſes in your Children by their wickedneſs, or loſs by Death? are you in debt, and great want? go to God for this ſoul-ſaving Mercy, this will eaſe and relieve.

Are you melancholy, ſad and dejected, full of fears and doubts, fear Death, fear Gods anger, your ſins lye heavy? come weary and heavy laden to Chriſt, and ſee whether you cannot find reſt for your Souls.

Are you in good Families, under lively means of Grace; have the Bible and good Books? prize and improve all; while the Sun ſhines, while the day laſts; now is the accepted time, now is the day of ſalvation.

Are you Parents? watch over your Childrens Souls, pray for them, inſtruct, teach, reprove, perſuade them; many labour for their Childrens bodies; be moſtly concern'd, that your Children be not undone and loſt Eternally.

Are you Children? be obedient, tractable; honour thy Father and Mother, that it may be well with you. It's dangerous ſinning this way, it will fall on your own heads in this Life.

There

There have been many remarkable instances of Gods hand against Children in this Life, that have despis'd and disobey'd their Parents; but were it not now, all these sins hurt the offendor most, and will deeply wound at last. Are you Masters and Mistresses? do not domineer and insult, and wrong your Servants, knowing that you have a Master in Heaven; wrong them not in their Wages, nor work, their cries come up to God; oppress not the poor, nor hirelings, nor needy; your account is coming, and wrath on your Souls. *Jam.* 5. 1, 2. Weep and houl, ye rich Men, (one would think that belong'd to the poor, sick, and miserable,) no, weep you for your miseries that shall come upon you; look not so strictly and eagerly after them and their work, as to neglect your selves and your work. There is none here to call you to an account.

Are you Magistrates and Governours? how exact, and vigilant, and wise, should you be?

Are you Ministers? what a great account must you give for your selves, and the Souls committed to your charge? If the Watchman sleep, it's worse than another, that should give warning, and prevent fire or an enemy; if the Fountain be poyson'd or corrupt, how the streams? what great guilt to destroy so many? A Lawyer offends, that neglects his care, and makes false settlement, and undoes his Client; a Physician that neglects

lects his Patient, and preſcribes Poyſon for Phyſick, and kills the Body; but a Miniſter much more, that neglects Souls, and gives Scorpions for Fiſh, and Serpents for Bread. O the price of Souls!

A Phyſician could ſcarce earn his Pay or Livelyhood, that only read a Lecture once a week in a Pariſh or a publick place, and learnedly diſcours'd of the nature of a Feavor, a Conſumption, or Apoplexy, ſhew'd the cauſes, the ſymptomes, and the cure; the people would be unwilling to give him an 100 *l. per Annum*, nor account themſelves much benefited by him, unleſs he came to their Houſes, enquir'd into their Diſtempers, felt their Pulſes, found how their Head ak'd, or Bowels grip'd, apply'd ſuitable Medicines, ſee that they took it, and obſerv'd the reſult. The truth is, a Phyſician would be ſtarv'd for all his pluſh Coat; and a Lawyer, for all his great Houſe, if they did not ſtudy, and were careful and ſucceſsful, perſons would give them nothing. But a Miniſter, Preach or not Preach, ſee his people or live an 100 Miles off, and laugh at them, goes to the Law for his Tythes; feeds himſelf, though the people ſtarves; but ſuch wretches ſtarve, wound, and deſtroy themſelves moſt. What a charge is given, 2 *Tim.* 4. beg *be inſtant in ſeaſon, out of ſeaſon.* Paul, *woe is me if I Preach not the Goſpel.* He doth not glory, I have a better Parſonage, but I have labour'd more than them all.

How

How many uſeful Inferences may be drawn from the whole?

Then they are not the wiſe and happy, that the World account ſo, but whom God accounts ſo. A man may be rich, and yet miſerably poor; living and lively, and yet dreadfully dying; high and honourable, and yet baſe and vile; wiſe and learned, and yet a very fool; confident and preſumptious, and yet on the brink of Deſtruction.

Then, no wonder good men are ſo cautious and wary, ſo fearful and enquiring, doubting and ſinking, you can't blame them, they are afraid of being undone: Let them ſearch and try, pray and cry, run and fight, it's for their Lives. You blame not the Worldlings, for their care and diligence, their wiſdom and labour; they are accounted wiſe, and take their Seaſons; they do not neglect Sowing till they ſhould Reap; no, riſe at Night to Plow, when they ſhould ſleep.

Blame not good men, if they take all the beſt Seaſons, it's their wiſdom, their ſafety, their happineſs, that they take their younger years, greedily catch after all ſeaſons of Grace; take the time, when they have ſtrength, and their Hearts beſt in frame.

No wonder they prize that Company, thoſe Miniſters beſt, that will help them againſt this deceit; glad to have the moſt ſearching, awakening Word, willing that the Word ſhould ſearch the bottom of the Wound, though it puts them to pain and ſmarting.

Hence

Hence 'tis, they are more afraid of the leaſt ſin, than the greateſt ſuffering; that they cannot, dare not, do as others, though reproach'd, ſcorn'd, perſecuted; they think it ſtrange, but theſe know, there is great danger in the leaſt ſin, it wounds to the Heart, and wounds Eternally.

Therefore theſe prize pardoning Mercy, Free-Grace, *Jeſus Chriſt*, and wonderfully extoll and exalt it; they can't enough glory in *Jeſus Chriſt*, and him Crucified, as their Saviour.

Therefore are they ſo contented with the leaſt allowance, and the greateſt troubles. Theſe things are not my portion, nor theſe loſſes my Hell. Strike Lord, ſtrike, my ſins are pardon'd, *Iſa.* 33. 24. they ſhall not ſay they are ſick, he doth not ſay, they are not ſick; but they ſhall not regard it; why? their iniquities are forgiven. Feri, Domine, feri, &c. *Luther.*

Therefore are they often ſo willing to die, long to be diſſolv'd, becauſe they know, it's far better.

If ſo many be deceiv'd, and the danger ſo great, then ſalvation-work is not eaſie, trifling, common work, as the moſt make it. Certainly it's hard to eſcape all the dangerous ſnares, there is ſomewhat to take with theſe wicked Hearts; we can't enough watch againſt our ſelves, and bewail our own deceitful Hearts. No wonder, good men ſo much bewail their evil Natures; there is a ſnare in every thing, in our meat, and drink,

and ſleep, in our prayers and hearing, in our converſe and ſolitude, when lifted up, proud; when caſt down, murmur; when far off from Death, ſevere; when draw nigh, overwhelm'd and confounded. The Devil knows how to bait for every temper, he knows your conſtitutions; if proud, he ſets before you your abilities, your eſteem in the World, and it may be more than it is, and your good works; if covetous, he propoſes gain, and much increaſe this and that way, and it may be upon others; if melancholly, he will drive to ſadneſs and deſpair; if chearful, to wantonneſs and gayety; if alone, he tempts to vain thoughts; if in company, to vain diſcourſe; if your enemies before you, provoke you to hate or hurt them; if your friends, to love them over much, to flatter and applaud them; if you are lazy, and ſlothful, and careleſs about Religion, keep you from Prayer, hearing or reading; if you are inclin'd to hear or pray, tempt you to formality and coldneſs, or to hypocriſie and vain-glory: Are you careleſs, preſumptious, and confident of your ſpiritual condition? he ſays, all is well, never fear; are you fearful and doubting? he tells you there is no hope, no help for you. Thus the adverſary uſeth all means to deſtroy, and we cloſe in with all his Temptations, and hurt our ſelves.

Now you hear a Sermon but once a week, read a Chapter now and then, meet with good

good company, and diſcourſe ſeldom; but theſe tempters and temptations are with you lying down and riſing up, in all places, company, and conditions.

Learn hence, that it is an unſpeakable mercy, aſtoniſhing goodneſs, the mighty power and wiſdom of God, if a Soul be ſav'd and deliver'd. Heaven is but enough to admire, praiſe and magnifie this diſtinguiſhing Grace and Goodneſs. When a Soul ſhall ſee at laſt, how ſhe eſcap'd ſuch a dangerous ſnare; deliver'd this and that way, and when eſcape from every Temptation.

The Lord only knows how, *quid, quando, quomodo*; what is the beſt means, time, and way, to deliver the Godly out of Temptation?

On the other hand, how ſad and doleful the condition of every wicked Man, every loſt Soul, that runs on to deſtruction; he knows alſo how to reſerve the unjuſt to the day of Judgement, to be puniſh'd. 2 *Pet.* 2 9.

He keeps them, maintains and feeds them, the wicked eat of his bounty, breath in his Air; enjoy the Light of his Sun, Moon, and Stars. Servare.

He preſerves them, from many evils and dangers here, from many ſore Diſeaſes, and when ſick, reſtores them; when wounded, heals them. He preſerves them long as the old World, till *Noah* was in the Ark; he appointed how many days they ſhould eat and drink, how many Marriages: So did he Præſervare.

as to *Sodom*, that very Morning the Sun ſhin'd forth as formerly, till he did rain Fire and Brimſtone. This ſinners account a favour.

Reſervare But all this while, he doth but reſerve them for to be puniſh'd, to be deſtroy'd; not to be pitied, pardon'd, honour'd, and ſav'd; but as Priſoners in a Goal, in Chains, kept cloſe, ſafe, and faſt, till they are brought forth to Judgement, and to Deſtruction.

Reckon then upon nothing you have or enjoy, or you ſeem to have, or hope to be, unleſs you can upon good grounds hope that you are the Children of God, and can rejoyce in hope of the Glory to come; and if ſo, envy not the proſperity of the wicked, nor bewail your own condition, though ſeemingly never ſo poor and miſerable, at the preſent.

Be ſure to hold on, and hold out to your Death; be not weary in well-doing, and you ſhall reap, if you faint not: And the nearer you come to the Grave, the more haſten homeward; look for, and haſten to the coming of your Lord. Said a good man, when diſſuaded in old age, not to ſpend himſelf ſo much in his goodworks, ſaid he, ſhall I leſſen my pace, when I am ſo near home? There is much in that, *Bleſſed is that Servant, whom, when his Lord he cometh, ſhall find well-doing.* I know perſons make a great a-do about the dying words of Men and Women; O! they died like a lamb, but how did they live, like ſwine and dogs? one cries, pluck up a good Heart,

Gal. 6. 9, 10.

Heart, man, alas! he hath none to pluck up.

Another ſays, call upon God: Alas! ſaid a ſinner under agonies to me, how dare you ſpeak to God for me, that have been all my days ſo vile? I foreſaw all this wrath and miſery long ago; I call'd my Soul to an account, and told it all this, how't would be; O! that I could be a warning to all others; if God will damn, caſt me off, he is juſt and righteous, I have nothing to ſay; if he will ſave me, 'twil be unſpeakable Mercy. I know all ſend for a Miniſter to ſpeak comfortably to the dying, good or bad. A Phyſician may tell them, the Patient is thus and thus ſick, and when dangerous; but a Miniſter muſt ſay, all is well, chear up. But God bids us ſay only to the Righteous, it ſhall be well with them, and to the wicked, woe; and Chriſt ſays, if the houſe be worthy, peace ſhall abide, and if not, go away.

It is not in the power of all the Angels in Heaven, nor the beſt Miniſters on earth, to ſpeak peace to a wicked man dying; *There is no peace, ſaith my God, to the wicked*; but he is like the troubl'd Sea, reſtleſs, and caſting out mire, and filth of ſin, and ſhame, and ſorrow. What ſhall we ſay to one, that hath liv'd in ſenſuality, pride, and wantonneſs, in drunkenneſs, and intemperance, in neglect of God and all that is good, in contempt of his word and works, that hath ſerv'd the Devil, his Luſts, and the World, all his days, that never pray'd one quarter of an hour heartily, *Iſa.* 57. laſt.

tily, nor read the Word with any delight? ſhall we ſay to ſuch a one, *well done, good and faithful ſervant, you have been abounding in the work of the Lord, you have fought a good fight, you have pray'd without ceaſing, you have been faithful to God, to your Neighbours and your own Soul*? would the perſon believe us, or rather think we jear him? Ay, but he is penitent and very ſorry for his ſins, and cries to God for Mercy. It's well, if it be ſincere; you, his friends, are willing to believe ſo, ſo you are that he will live again, though he be juſt dying, he muſt not be told of it; but is it any token that I have a great love and kindneſs for you, becauſe I run under your roof for ſhelter, when a dreadful ſtorm is ready to ſwallow me up? All I ſhall ſay, is, that I have found ſome to appearance near Death, very penitent and good, full of hearty reſolutions and promiſes, that have recover'd, and turn'd as bad, or worſe than before; as ſtrength came, ſo corruptions grew; that I have very little charity for a Death-bed Repentance.

I know the Thief on the Croſs is the grand and only inſtance made uſe of, not to bring to Repentance, but to keep men from it till that very time, and that hath brought many a Thief to the Gallows. That was an extraordinary inſtance; he was wonderfully wrought upon, and chang'd: To own a Chriſt upon the Croſs, when others were buffeting, and ſpitting on his bleſſed face, up-

upbraiding, and ſaying, *ſave thy ſelf*; and at this time to reprove his fellow Thief, to confeſs his own fault; to acknowledge and own Chriſt to be Lord, to own him to be a Saviour of the World, that was dying himſelf, a cruel, and curſed, and ſhameful Death; to own him as one that could ſave ſuch a a great, vile, and curſed Sinner as he was, that men would not ſave; nay, to own a Kingdom, a Crown, for him that was nail'd to the Croſs; and that he was willing to go and be with him, for all that ſhame and contempt; beſides you can't expect ſuch an inſtance, the Saviour of the World would ſhew now at his Death, that he was a Saviour of Sinners, and would carry one with him from the Croſs to his Crown. The other Thief was not ſav'd by him, though he died on the other ſide, ſo near Chriſt. It's likely, this may be his firſt call, you have refus'd many. The reaſons why perſons are ſo willing to plead this way, is, becauſe they would have this World while they can, and paſs into Heaven at laſt. Do not thus deceive, and flatter, and deſtroy your ſelves.

Again, why do you trifle, and are moſt careleſs, that little time you ſpend in Heavenly work. God allows you much time about the World, ſix days in ſeven, and the ſeventh the World hath uſually; and if you pray or read, then dead, dull, ſleepy; alive

about the World all day, work and talk, and not weary nor complain. Should a man allow his ſervant all the day for his eating and drinking, and his own work, only require an hour in the day for his proper and immediate ſervice, he muſt needs be highly offended to find him ſleeping and trifling then? God allows you much time, almoſt all the day and night for your eating, and drinking, and ſleeping, and worldly works, and delights; and will you, dare you, trifle that little ſhort hour in a day at your prayers?

Methinks, I am loth to believe you unreſolv'd and quiet in your loſt undone condition; I leave it to you to debate the buſineſs with your own Souls. Say, I have loſt much time already, never to be recall'd; I have but a little time more to enjoy what now I ſeem to have in Poſſeſſion.

I have but a little time more to debate the buſineſs, and to reſolve, whether I ſhall be ſav'd or periſh. Death is at hand, and that is the trap-door, that will let me into Heaven or Hell. Many of my friends and acquaintance are gone already; I ſee good and bad men haſten away, Heaven and Hell fill apace every day; when they are gone, you hear no more of them, and therefore are ſecure.

May I not do this Heavenly work, and enjoy as much as I do of the World ſtill? Either this is true, that there is ſuch an happineſs or miſery, or not? if it be not true, I ſee not

not but ſuch as pray, as mediate, and walk circumſpectly, live as comfortably as we do, that neglect all this Heavenly work, and run into ſin, and on this account, they are in as happy condition as we; but if this be true, woe, woe to me that ever I was born; 'twould have been well for me that I had been a Toad, a Dog, and could periſh as they; better have the Heart of a Swine, than of a man, and not love God. My Horſe, and my Ox and Sheep, will riſe up in Judgement againſt me, they work and ſerve me, ſeem delighted and thankful, when I bring them Fodder and own them; but I *Iſa.* 1. 3. forget my Lord and Maker, that feeds and maintains me: The Ground brings forth Graſs and Corn after Rain and Sun-ſhine, but I am barren and unfruitful, and bear briars and thornes under ſo many fruitful ſhowers. Alas! alas! what have I done? what will become of me? What account can I give for Sermons or good Books, and good examples; good Bread, and Drink, and Meat, and have been unthankful and ungrateful? How may I ſit down and mourn alone, and refuſe to be comforted? I am undone, I am loſt, I am certainly haſtning a-pace to Eternal Deſtruction. Well, is it impoſſible, that I may yet recover, is their no hope, no help, for ſuch a loſt ſinner as I am? Did not Chriſt come to ſeek and ſave that which was loſt? why ſhould I not turn and live? O, that yet I may be accepted. God calls

calls me, Chriſt intreats me. This Treatiſe is now ſent me, to perſuade, and intreat me to turn to the Lord, and ſeek for Mercy and live. I come, Lord, at thy call and command, I caſt away my Rebellious Arms; I give up my ſelf to thy Government. Lord, yet imploy me, and make uſe of me in thy ſervice; I will never more depart from Thee; put thy fear in my Heart to this end, and never leave nor forſake me.

To Conclude all, it can't be expreſt nor thought, how happy and bleſſed the Soul ſhall be that ſhall be ſav'd. I have ſpoken ſomewhat, but alas! the half can't be expreſt nor underſtood; we know as little of the other World, as a Child in the Cradle of this World. I have but cloath'd the Chriſtian in Rags, how will they appear in their ſhining Robes? One ſays, praiſe is but the tribute of Man, true worth is the gift of God. I have been aſtoniſht to read ſome Expreſſions, as that, *John* 17. after many excellent Prayers for them, and loving compellations of them, he Concludes, and ſhuts up all at laſt, *Father, that they all may be one, as thou Father art in me, and I in thee, that they alſo may be one in us, that the World may believe thou haſt ſent me.* v. 22. *And the Glory which thou gaveſt me, I have given them, that they may be one, even as we are one.* Again, v. 23. *I in you, and thou in me, that they may be made perfect in one, that the World may know that thou haſt ſent me,*

Cambden on Queen Elizabeth.

θαυμαζα & ῥήματα.

and

and haſt loved them, as thou haſt loved me. v. 24. *Father, I will, let them alſo whom thou haſt given me, be with me, where I am, that they may behold my Glory.* Again, v. laſt. *That the Life wherewith thou haſt loved me, may be in them, and I in them.* They are words we can't underſtand, till we come to Heaven; I can't open them. *Phil.* 3. 21. *Who ſhall change our vile Body, and make it like unto his Glorious Body.*

1 *John*, 3. 1, 2. *Behold, what manner of love hath the Father beſtowed on us, that we ſhould be called the Sons of God*: We know not how great and wonderful; ay, but the World don't ſee ſo much in it, nor doth it yet appear, but when he ſhall appear, we ſhall be like him, for we ſhall ſee him as he is: What that is, I muſt leave to the great day.

Bleſſed, a Thouſand times Bleſſed are thoſe that are thus Wonderfully, Gloriouſly, and Eternally Sav'd.

CHAP.

CHAP. XIV.

A more particular Conclusion.

BY the more general *Conclusion*, you may see that the deceit is Universal, an Epidemical Disease; that most see it in others, few in themselves; most censure and condemn others, few judge and condemn themselves, and so will be judg'd and condemn'd of the Lord; you see, that all without me is nothing to me, unless I am good myself, though God is never so good and gracious in himself, and to others, yet is he a dreadful destroying enemy to me; though Christ is a precious Saviour to others, yet a terrible judge and destroyer to me; though the Bible be full of Grace, Mercy, and Truth, there is not one comfortable Word to me; though my Father and Mother be kind and tender, my Wife loving, my Children sweet, pleasing, and obedient; yet all of them can't help to save me; though I have heard many good Sermons, read many good Books, been in much good company, yet all have done me no good, but I am more wicked and abominable in sinning against such Light; though I have pretended to put up many Prayers, made a large Profession, seem'd to others good and Godly, yet my Heart was not right

right with God, I did but diſſemble, and I am utterly undone. As for outward endowments & accompliſhments, my reaſon and underſtanding I did not employ about the beſt objects, to the higheſt ends; my Tongue I may bite in peices, and ſpit with indignation out of my Mouth, that hath ſpoken idly, vainly, and wickedly, ſo long, and little or nothing to Gods Glory, the good of others and mine own comfort; my ſtrength and beauty, I have boaſted of; my Clothes and outward Ornaments, I have been proud of, though others have deſpis'd me, when I thought they admir'd me, or rather my Apparel; and beſides, was it never ſo rich and gaudy, 'twas forgotten in a year or two afterward; and now all is gone; and ſuch a rich Feaſt, a twelve-month paſt yields not the leaſt reliſh and ſavour in my thoughts now. Had I fed the poor, cloath'd the naked, out of true pity and tenderneſs to them, and love to God then had it been comfortable in the review. I have pleas'd my ſelf ſtill in what was to come, in proſpect of future happineſs, when young, in a Married condition; when Married, in my Children; when grown up, in their well-matching, and ſo in their Children. But I ſee this is ſtill all ſomewhat without me, and beſides my ſelf. I have ſeen the moſt and beſt of the World, and what it can do for me; it's like, I may never eat, and drink, and ſleep, with that pleaſure I have, any more,

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my later days may be fill'd with ſorrow, pains, and decays. Many of thoſe that did laugh, and eat, and drink with me, have been rotting in the Grave ſome years, what is become of their Souls, I know not: God hath yet prolong'd my days to this moment, this may be my laſt call and warning; and within a day or two, a week, a month, a year, others may think and talk of me, as I do of others now; why may I not now caſt off other matters, and ſit down and conſider, what I am, what I have done, whither I am going; how 'tis with me at preſent, and how it's like to be with me very ſhortly?

I may verily conclude, I am not to continue here as now I am; where is the Man or Woman that lives always? It's true, Men are immortal in their thoughts, that is, they rarely, or never come to a determinate time, to think I muſt now die; let a Man be old or weak, he thinks I ſhall live this day, and to morrow, and when that comes, he ſtill accounts upon the next day, and friends ſtill hope, till they gaſp and breath out the laſt; nay, ſome pull and rub them when dead, and feign would bring to Life again, and when no hope, cry out in anguiſh, what, dead? what, dead? What, ſpeak no more to me, ſee me no more? no, Hands off, Heart off, he is gone, paſt recovery, when God ſtrikes, he ſtrikes home, no riſing after his blow. See now, that I, even I am he, and there is no God with me; I kill, and I make alive,

Deut. 32. 39.

alive; I wound, and I heal, neither is there any that can deliver out of my hand. I lift up my hand to Heaven, and ſay, I live for ever; if I whet my glittering Sword, and mine hand take hold on judgement, *Pſal.* 90. 3. *Thou turneſt Man to Deſtruction: and ſayeſt, Return, ye Children of Men.* Some would have it, return to the duſt, man, from whence thou cameſt; but others, ſpoken ironically, return again to thy Houſe and Family, to thy Life and Health again, if thou can'ſt; try, whether thou can'ſt get out of my hands. Thou carrieſt them as with a Flood, as a-ſleep; as Graſs, flouriſh in morning, and wither at night; who knows thy power, according to our fear of thee it is, and much more? So teach us to number our days, that we may be truly wiſe, not that we can number any; but that they are not to be accounted upon at all; *Pſal.* 39. 4. *Lord, make me to know my end, and the meaſure of my days*, that is, *how frail I am.* It's very hard to live under a believing ſenſe of it, that I ſhall die.

I may certainly conclude, that here is no abiding place for me, let me cleave to the World never ſo cloſe and faſt, I muſt knock off, my houſe will caſt me out. How happy and Bleſſed may I be in ways of Righteouſneſs? how comfortable, living and dying? what manner of perſon ſhall I be, if I come to Glory? in how little time may I be among Saints and Angels? and what manner of

of perſon ſhould I now be, in all holy converſation and godlineſs? Why may not I come to Heaven, as well as others?

How dreadfully miſerable ſhall I be, if I periſh, and am undone at laſt; am I not on the brink of Heaven or Hell? Death is the clap-door, once my Soul is gone out of my Body; there is no change, nor alteration, no recovery, any more: And ſhall I thus go on from day to day, and never bring it to an head, to ſome reſult, whether I am like to be ſav'd, or periſh Eternally? I have been convinc'd often, awaken'd and ſtartl'd; I have had frightful thoughts in my Dreams, fear'd I have been falling down a deep precipice, or ſome ghaſtly enemies were laying hold of me, and no friend nigh, and I ſtrive to call and cry, and could not cry out; I have often been terrified at an awak'ning Sermon, but all did wear off again; I have been ſometimes ſick, and near death, and have promis'd, if God would ſpare me, I would certainly lead another courſe of Life, refrain ſuch and ſuch ſins, yea, all ſin, and perform ſuch duties daily and fervently. But my wicked Heart hath deceiv'd and undone me, and I fear will be too hard for me to my dying day. My condition is dangerous, if not deſperate. Well, I may admire Gods goodneſs that I am yet alive, that yet I can ſpeak, and hear, and ſee, that God hath not long ſince put out theſe eyes, that have ſeen ſo much vanity,

nity, and ſo ſeldom ſeen him in his word and works; that he hath not ſtrook me dumb, that have us'd my Tongue ſo little to his praiſe and glory; that he hath not ſtrook me dead long ſince, that have liv'd ſo unprofitably, nay, ſo provokingly. Yet I am alive, once more I have this call and warning, who knows, but God hath thoughts of mercy to my Soul? if he would have deſtroy'd me, he might have done it long ago; why ſhould I not lye groveling in the duſt, be cover'd with ſackcloth and aſhes, fall down in tears and anguiſh, cry mightily unto God, turn from my wickedneſs? who can tell, but God may turn from his fierce anger, and I periſh not? Why may not this time be a time of love? but then I muſt do it preſently; if I put it off till to morrow, I ſhall then till another day; I have been caught too often in that ſnare already; why ſhould I not ſhut my ſelf up from all company and diverſions, refuſe to be comforted or call'd off? I know, as ſoon as I go to private Prayer in my Cloſet, though there be no body knocks at door, the World and other matters knock at my Heart, and call me off preſently; I could never abide quietly at it, till I brought it to ſome good paſs. *Jon.* 3. 8, 9

Well, I am reſolv'd to hold my ſelf to it, my Body at leaſt I can ſhut up, and ſhut in; my Heart will run away, I will call in Gods aſſiſtence, who alone can command this unruly

ruly wandring Heart; as it is ſaid, who can know it? I the Lord ſearch it: So, who can rule and mend it? none but God. I never yet could promiſe of my ſelf to ſtick to it one hour or two, much leſs one day; and this is the main buſineſs of my Life. I am now reſolv'd, nothing ſhall hinder me; I have ſpent days and hours enough about the World and vanity, the time paſt may ſuffice, and is too much, that I have walked after the courſe of this Word. I will now give up my ſelf to this great and ſolemn work I know, I ſhall have excuſes and delays, now is not a fit time, I can't be private, or I have other matters, ſuch expect ye; the Devil, the World, and your Hearts, will find you out ſomewhat. No, i'le hearken to them no more; no, this is the time, I will take another time for that: Ay, but then let half an hour ſerve; no, I will have half the day, all the day, and all the night, and to morrow too; if I can't finiſh it, I will now bring it to ſome good iſſue, if poſſible. This will be too grievous and troubleſome to fleſh and blood, to thy Body and thy Friends; I have been kind enough, too kind to them already; what can't they be ſatisfied, unleſs I deſtroy Body and Soul for them, to pleaſe and ſerve them? why ſhould this ſeem ſo much and grievous? I can faſt a whole day for the Health of my Body, and take griping and bitter Phyſick; and do I not need Vomits for my foul Stomach, and ſharp Phyſick for my Soul? I

can

can attend my Husband or Child, if ſick, and dying, and not eat day after day, nor ſleep in the night, watch and cry, watch and ſtrive, and think no pains too much; and ſhall I not now cry, and watch; weep and pray for my poor Soul, my precious and immortal Soul? I can't ſave my Husband or Child from Death, but my Soul may be ſav'd from Everlaſting Death. I can deny my ſelf food and comforts a long time, when my dear friend is dead, weep over the Grave, think and talk of him night and day; and what, ſhall I ſpend no time to bewail my dead Soul eſtrang'd from God, without hope, without Chriſt and God, in this World, and will, if not timely prevented, be without them for ever? I can deny my ſelf food, and eaſe, and ſleep, in following the World; if riding Journy's, if getting Mony in Market, or Fairs, if ſelling an Eſtate, if entring on a great, hopeful, and gainful Voyage; not mind meat or drink a day together, ſcarce ſleep in the night, riſe early in the morning, work hard all the day, and not begrudge my pains, if get but ſmall matters; and ſhall I not ſet to this work heartily; when I may do it alone without others aſſiſtence, and do it thorowly, and get far greater Mercy, and on better terms, and all made ſure to my Soul?

I can deny my ſelf food and eaſe, at my pleaſures and ſports; ride all day in per-

ſuing my Game, ſit up all night at Cards and Dice, unwearied in attending on Plays, pleas'd hours in reading Romances; and if lower in the World, I have ſpent days and hours in ſports and recreations, and ſhall I begrudge one day, or two days, about a buſineſs of ſuch concernment?

I have ſpent many days and weeks in ſerving my friends, in adviſing and aſſiſting others, and was never ſo kind to my ſelf, as to ſpend one ſolemn day thus about my ſelf.

I have ſpent Months and Years about my Houſe, my Grounds, my Cattle, my Mony; and never yet ſet apart one week about my Soul, my Self; I have ſpent many hours at Prayer, Reading, Hearing, Sabbaths, Faſts, and Sacraments, till I was quite weary in performing the outſide Service, but never yet ſearcht my Soul to purpoſe, whether I have got any real good.

God, in his providence, hath made me lye on a ſick Bed, or brought me under great troubles and loſſes, and made me faſt, and weep, and groan, nights and days, and may yet caſt me under many more; and were I not better willingly chooſe to faſt, and weep, ſearch, and cry, becauſe of my ſins, and I may prevent ſuch doleful nights and days? My friends, if good, and Miniſters, have wept and

and pray'd, and God hath waited a long time, and call'd, and his ſpirit hath been griev'd, and I not yet grieve and mourn in ſecret.

I muſt, whether I will or no, very ſhortly lye days and nights under the Earth, and not eat nor drink, nor enjoy this World months and years, yea, no more; and ſhall I think it much to deny my ſelf a few days and nights, and may hereby prevent Everlaſting roarings and yellings, pains, and horror, for ever? If I ſow in Tears a little while, I may reap an Harveſt of joy; my worldly grieving for friends have done no good, but increaſe my ſorrows, and work Death; but this godly ſorrow may make way for Everlaſting joys. Shall I lye in the Grave ſcores and thouſands of years, and not deſcend in my thoughts, and dwell there one day or night together?

Had I done it ſooner, might it not have prevented the loſs of much precious time, many bleſſed ſeaſons, prepar'd me for ſore trials, and made all conditions good to me?

Well, yet I have this time, I muſt not, I will not, I cannot loſe it. I will hearken to the Fleſh, to the Devil, to the World, no longer, no more.

Now fixing on the time, ſetting it apart with full reſolution, I will ſet to the work heartily, and perform it thorowly; I will ſearch, and ſearch again, and know, how matters ſtand betwixt God and my Soul. If, upon ſerious enquiry, I find that all is out of order, and my Soul is in a ſad, and periſhing condition; all the World ſhall not ſatisfie and quiet me. What if I have health and eaſe, and riches, and friends at preſent, theſe can't help, nor comfort, nor divert me much longer. None but Chriſt, nothing but pardon, can ſatisfie my Conſcience, comfort my Soul, nor make me truly happy. Why may not Chriſt be my Saviour, my help, my ſalvation? Give me Chriſt, or elſe I die, and that Eternally. I am not excepted in the calls of the Goſpel, in the offers of Mercy. I am willing to come in, and give up my ſelf wholly to God. Here is Head, Heart, Soul and Body, Tongue, and Life, all at thy command and diſpoſe. I have wearied my ſelf for very vanity, and miſtook my main buſineſs, and errand, in this World. O Lord, thou haſt no pleaſure in my Death, but hadſt rather I would turn and live; turn me, O Lord, and I ſhall be turn'd: It's thine own work, work in me both to will and to do of thine own good pleaſure. I not only engage thus upon preſent convictions and awakenings, but I reſolve in full purpoſe of Soul, to cleave to Thee all my days, keep it ever in the purpoſe of my Heart. I muſt go down

down into the World again with my Body, but, Lord, keep my Heart ſtill with Thee; keep me by Thy Almighty power, thorow Faith unto Salvation; never leave, nor forſake me, and put Thy fear into my Heart, that I may never depart from Thee. I know my Heart is hard, dead, deceitful; Lord, give me a new Heart, a tender Heart, a broken Heart, an humble, ſincere Heart; an Heart for Thy ſelf after Thine own Heart, that I may love Thee continually.

Thus follow on the work the whole day together, go not off preſently; but pray, and ſearch, promiſe, and vow, and pray again; ſay, Lord, if there be yet any deceit, any ſecret evil, ſearch, root it out, and lead me in the way Everlaſting. I am now willing to be wholly Thine, always Thine, and then I am ſure I am truly mine own. I know, this is hard work for one not us'd to ordinary faſting, and prayer, and trial. The Horſe, not us'd to daily Riding and Exerciſe, is unfit preſently for a Race. It's hard for ſuch to work all the day, that do not work an hour or two daily before hand. But ſuch is my urgent neceſſity, and preſent need, that I muſt now ſet to it without delay, and muſt do it to purpoſe, or as good not do it at all. The Lord help you to be ſincere, faithful, and unwearied, in this bleſſed work, and it may be the beſt day you ever ſpent in your Lives, and you may have cauſe to bleſs God

for it to all Eternity. What would Thouſands in Hell give for ſuch an opportunity, if they had it, and it could be bought with Gold and Silver, or any pains and induſtry? I doubt not, but were it in my power to offer ſuch terms to a dying Man, that cries, and begs for Life, O that God would ſpare him a little longer; as an extravagant young Man ſaid on his Death-bed, could I Live but one year more, though but in Sackcloth and Aſhes: Could I make any Propoſals, I doubt not but I could make my own terms; as if God will ſpare you, will you promiſe me faithfully to ſpend an hour every morning and evening on your knees at prayer? will you read ſo many Chapters daily? will you ſpend one whole day every week, in faſting, prayer, and weeping? I doubt not, but many, moſt that are awaken'd and ſenſible, would anſwer, ay, with all my Heart, and be glad with ſuch ſeaſons, rather than with days of mirth and folly; rather than eating, drinking, and ſinning. Well, why can you not be Wiſe, and willing, thus in time, before it is too late? I hope, all this will prevail on ſome, to ſet to this work preſently and heartily, if God bleſs it to your Souls, it will be ſo. I can but ſet it before you, if you will, you may ſtill move on in your old courſe and ways. The Lord grant, if it be his bleſſed will, none of you that read theſe lines, may be fooliſh, deſperate, and hardn'd to your own Deſtruction.

One

One ſuch private, retir'd day, may be of more uſe to you, than all the publick Seaſons and opportunities of Grace.

Now you are alone; have time and leaſure to meditate, and ſearch, to look back on your Lives, to look into your Hearts; when you are in company, reading or praying, you muſt go along with what is in hand.

But now you may ſometimes read, ſometimes pray, ſometimes meditate; think of ſin, till you feel its weight and burden, its guilt, ſting, and burning; think of Gods love in Jeſus Chriſt, till your Souls are inflam'd, and raviſht with love; and you have nothing to hinder you but your wicked Hearts, and that, I confeſs, is bad enough; as one ſaid to a good Man that was troubl'd at the wickedneſs of the World, and ſaid, he would live alone, and leave all wicked company; ſaid the other, you muſt not then carry your Heart with you. However, you have but this one enemy to ſtruggle with; and you may call in Gods help and aſſiſtence. Well, think once, and again, is all well? may it not be better? is there no hope, no help? ſhall I wilfully, and willingly, deſtroy my ſelf thorow mine own neglect? Would I be thus cruel to my Friend, my Child; if one days faſting, and weeping, and ſearching, and praying, would ſave him? ſhall I ſay, rather let him periſh Soul and Body to all Eternity?

Eternity, than I will thus ſpend a day on my knees, in pinching my Body, and denying my ſelf the pleaſures of this Life?

Vale, lumen jucundum, &c.

What though a debaucht Drunkard ſaid to his Phyſician, that told him, if he left not off drinking exceſſively, he would loſe his ſight; then farewel, dear eyes, rather than I will loſe my cups. Thus many, cruel to their Bodies, grow fat, unwieldy, ſickly, pain'd, have the dropſy, and yet not deny themſelves meat and drink; if they are cruel to their Bodies, what hurt hath thy Soul done thee? wherein hath it ſo highly offended thee, that thou wilt deſtroy it to all Eternity, rather than deny thy ſelf a little pleaſure, eaſe, and ſloth. What hath thy pamper'd, ſlothful, ſinful fleſh, deſerv'd ſo well at thy hands, that it muſt have all thy time, care, and pains, and pleaſure; and not afford thy ſelf, one day, one week apart from all worldly matters? Pity, ſome pity, for the Lords ſake, for thine one ſake, on that Body and Soul of thine, before it be too late. If nothing will prevail, now God ſends me with this meſſage of love to you; ſad is that condition. *Prov.* 9, beg. Wiſdom hath builded her Houſe, killed her beaſts, mingled her Wine, furniſht her Table, ſent forth us Miniſters to cry upon the higheſt places; whoſo is ſimple, let him turn in hither, as for him that wanteth underſtanding, ſhe ſaith to him, come eat of my bread, *&c.* forſake the fooliſh and live. *Prov.* 1. 20, *&c.* She cryeth in the chief place of

of concourse, How long, ye simple ones, will ye love simplicity; turn you at my reproof. Well, but sinners will not hear, turn, and live. Why then, *v.* 24, *&c.* because I have called, and ye refused, ye have set at nought my counsel, I will also laugh at your calamity, when your fear cometh as a desolation, and your destruction as a Whirl-wind; when distress and anguish cometh on you, as it will certainly at Death. *v.* 28. Then sinners may call, and I will not answer; they may seek me early, and earnestly, but shall not find me; their turning away shall slay them, and their prosperity destroy them: yet *ver.* last, Who so hearkeneth to me shall dwell safely, and shall be quiet from fear of evil.

The Lord grant, that what I have written, and you have read, may not rise up in judgement against us at the last day, to condemn us, because of our neglecting so great Salvation.

FINIS.

ERRATA.

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